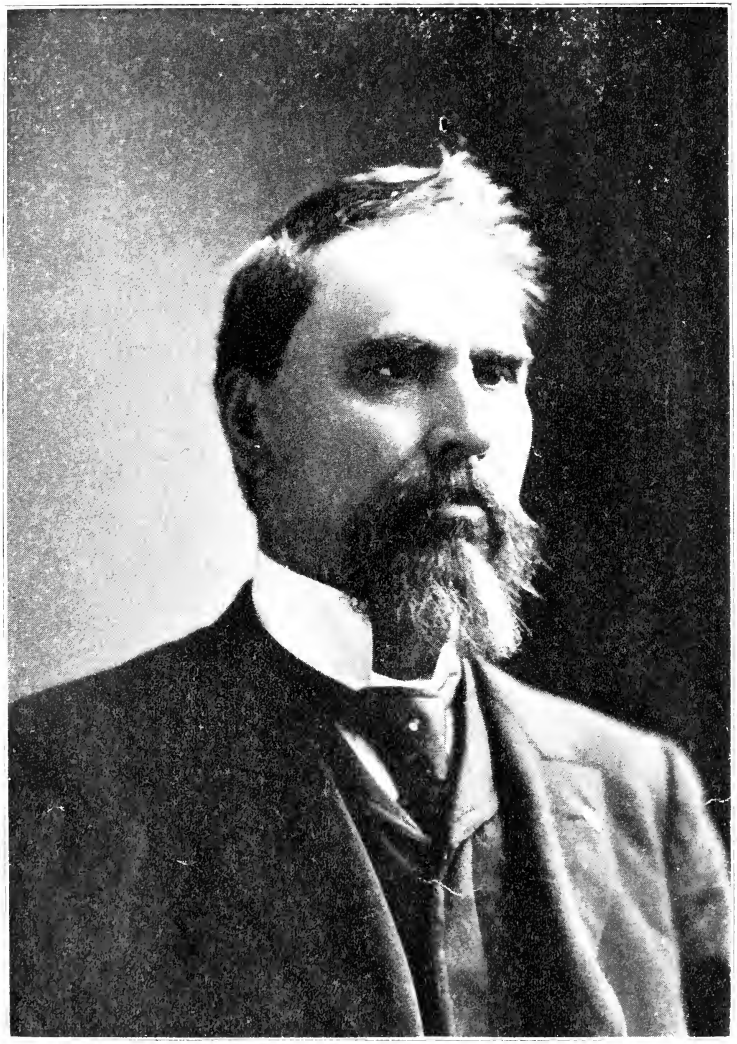
NYPL RESEARCH LIBRARIES
3 3433 06823846 2

ZEW
Whitney



L. A. Whitney
Of the Chicago Bar.

A QUESTION
OF
MIRACLES

PARALLELS IN THE LIVES OF BUDDHA AND JESUS

BY
LOREN HARPER WHITNEY
OF THE CHICAGO BAR

CHICAGO
THE LIBRARY SHELF
1908

457281 A

Copyright, 1908
Loren Harper Whitney

CONTENTS.

Chapter I.	The Wonderful Happenings in the Life of Buddha.
Chapter II.	Some Hebrew and Hindu Miracles.
Chapter III.	The Miraculous Parentage of Jesus.
Chapter IV.	The Birth and Boyhood of Jesus.
Chapter V.	Were there Miracles at Jesus' Birth?
Chapter VI.	A Few More Parallels.
Chapter VII.	Buddha Seeks Religion in the Forest.
Chapter VIII.	Buddha Rejects a Kingdom.
Chapter IX.	The Fastings and Temptations of Buddha and Jesus.
Chapter X.	Buddhism Known in Palestine Before Jesus Was Born.
Chapter XI.	Buddhism Known in Syria, Greece, Rome, Before the Birth of Jesus.
Chapter XII.	The Miracles of Apollonius.
Chapter XIII.	Buddha Against Brahmanism.
Chapter XIV.	The Doctrine of Immortality in Palestine and India.
Chapter XV.	Man a Protoplasm: The Corrected Genesis.
Chapter XVI.	Hindu and Hebrew Sacrifices.
Chapter XVII.	Mode of Worship of the Jews: What Jesus Saw in Jerusalem.
Chapter XVIII.	The Heaven and Hell of Buddha and Jesus.
Chapter XIX.	The Doctrines of Jesus and Buddha.

CONTENTS

Chapter XXI. The Miracles at the Crucifixion of Jesus.

Chapter XXII. Contradictory Testimony Concerning the Crucifixion.

Chapter XXIII. Miracles in the Lives of Buddha and Jesus.

Chapter XXIV. Was It Resurrection or Was It Resuscitation?

Chapter XXV. The Miracles of Jesus' Appearance to the Disciples.

Chapter XXVI. Death—or Syncope?

Chapter XXVII. Matthew and Luke Take the Stand.

Chapter XXVIII. John and His Curious Gospel.

Chapter XXIX. Examination of Luke Resumed.

Chapter XXX. Apocryphal Miracles as Recounted in the Apocryphal Gospels.

Chapter XXXI. The Apocryphal Gospel of Nicodemus Compared with the Canonicals.

Chapter XXXII. More Apocryphal Miracles.

Chapter XXXIII. The Apocryphal Gospel of Marcion Compared with Luke's Canonical.

Chapter XXXIV. In Conclusion.

INTRODUCTION.

Zoroaster, Buddha and Jesus were no doubt the greatest religious teachers that ever lived.

As I have treated of Zoroaster in a separate volume, I will here only add, that while most marvellous things are told of Buddha and Jesus in these pages, yet in some matters Zoroaster surpassed them both. For the Persian Bible earnestly tells us that Zoroaster was once so honored by Ormazd (God) that He actually sent an Archangel to him, who told him to lay aside his mortal vestments and visit heaven.

As Zoroaster approached the Iranian heaven, its brilliancy was so dazzling that there was no shadow there.

Ormazd (God) was on his throne, and he tells Zoroaster that the first perfection of a Saint is "Good thoughts; the next is good words, and the third is good deeds."

As all religions deal in the marvellous, is it any more wonderful that Ormazd counseled Zoroaster than that God talked to Moses and Abraham?

We shall be told in this book that an angel actually held down the branches of a tree and thereby saved Buddha from being drowned in the Ganges.

We shall be told that angels came and ministered

unto Jesus. So also we shall here learn that angels frequently ministered unto Buddha.

Jesus, it is said, could actually walk on water. The Hindu Bible tells us that Buddha, on reaching the Narangana river, found it swollen beyond its banks. He did not wait for a skiff or a canoe, but actually walked on air, and crossed over dry shod. Jesus, it is said, could raise his body up in the air, even after he had been in his grave two or three days.

The Hindus insist that a star came down to welcome Buddha, and they name the identical star. In Palestine, it is said, a star came and stood over the place where Jesus was born.

Reader, this book gives you glimpses of your ancestors eight or ten thousand years back.

LOREN HARPER WHITNEY.

October 1, 1908.

A QUESTION OF MIRACLES

PARALLELS IN THE LIVES OF BUDDHA AND JESUS

CHAPTER I

THE WONDERFUL HAPPENINGS IN THE LIFE OF BUDDHA.

SECTION 1. It is becoming more and more apparent every day, that at man's advent on earth, he had scanty knowledge of himself. In fact, he must have looked about him and asked: Whence came I? He knew within himself that he did not ask to come; he found himself here, naked and compelled to battle with the elements and the beasts of the forests for existence. Later on, he no doubt questioned, as millions have since done: How came I here; and what am I here for?

At his coming, he must shortly have noticed that he was less equipped for the struggles of life than the wild animals of the woods.

Life was a mystery to him; and death he had never seen. He had no language, for language is an inven-

tion, an acquisition. His food must have been gathered from the roots and briers and brambles of the forest. His couch was probably at the foot of a tree, or by some friendly log. Such, in brief, was man at his coming. But he possessed a brain that ultimately gave him mastery over the beasts of the fields and the fowls of the air. The sun gave him light and heat, and the moon gave him light, and he was thankful to them. They were his friends; he bowed down to them, and at last worshiped them. Here was the beginning of religion; man began to worship something that could do him some good. And that idea, born perhaps twenty thousand, and probably forty or fifty thousand years ago, has followed the race on down to the present day. Man worships God, with the expectation and hope that he will give him a beautiful place on the eternal shores. But this also must be said of man—his whole pathway is red with wars, slaughter, brutality and misery. Even his religions have reddened many a field. But the two religions, Buddhism and Christianity, which today almost control the destinies of the world, were not in existence twenty-five hundred years ago. There have been many old religions, which for a time flourished, then faded, and finally passed away. Nor is it probable that Mohammedanism can stand against the softening influences of time. Christianity and Buddhism now hold the stage, and it is doubtful if any new-born faith can ever supersede them. Religions teach of hells; but as time elapses, there is no doubt

that the pains of the Hells, as originally taught, will be somewhat assuaged.

Buddhism preceded Christianity by about five hundred years. Its founder was Gotama, a Hindu Prince, born in India about two thousand four hundred years ago (1), not far from the foot of the Himalaya Mountains.

The birthplace of Jesus, the founder of Christianity, five hundred years later, was Nazareth, a little hamlet in Galilee, sixty-five or seventy miles north of Jerusalem. There are some who insist that Jesus was born at Bethlehem, a few miles south of Jerusalem. (2) A man's birthplace, however, has little to do with his subsequent career.

History is full of well known names, in proof of this; and we readily recall Alexander, Cæsar and Napoleon; but those men were simply destroyers of their race.

They rolled in blood; and not one of them has left a single line or motto to improve humanity by pondering it. Statesmen there have been whose names

(1) There are those who maintain that Buddha was born 543 years B. C. But the proof is not entirely certain. Besides, for my purpose, a score or more of years beyond 500 B. C. is not absolutely important.

(2) Many people stoutly maintain that Jesus was born in Bethlehem; because Isaiah, 750 years B. C., said a virgin should bear a son. If the reader will examine ch. 7, Isaiah, he will see that as Ahaz would not ask a "sign," the Lord said he would *give him a sign*, etc. Now if the sign was a virgin and a son, the supposed happening in Bethlehem did not come about until 750 years later, and Ahaz died more than 730 years *before* the Bethlehem "*sign*" came. However, as that matter is to be examined in the body of this work, I will not extend this note further.

are written in many books, but most of them were simply schemers, who planned and plotted to rob other countries of their lands or liberties, or both.

SECTION 2. Buddha and Jesus were cast in vastly different moulds from such men.

Neither Buddha nor Jesus sought self aggrandizement. Nor did they use force to disseminate their doctrines. Buddha's teachings, as we shall presently see, tended to ameliorate many hard conditions of the human family. In short, he found the Sudras a degraded, enslaved class: and his teachings brought them freedom.

He treated them with kindness. He gave them sympathy and love. Yet it took nearly 2,400 years from Buddha's day, before any statesman was found with heart, brain and courage sufficient to write into a great state Declaration, that "all men are created equal." And that statesman was Thomas Jefferson, an American, born in a country of which neither Buddha nor Jesus ever heard.

And a full century more elapsed before Abraham Lincoln came forth, another great soul, who could say to his people: "Let us go forward, with charity for all, but with firmness in the right, as God gives us to see the right." The germs for these two quotations are found in the Hindu bible and the New Testament; and we shall find further along many striking parallels in those two books, and in the lives of the great Hindu and the great Galilean, as well.

The births of both Buddha and Jesus, if the records

do not mislead us, were as extraordinary as their subsequent lives were beneficent. Of Buddha it is said he had been born time and again in innumerable kalpas (3); in every grade of life; yet through the exercise of wisdom, patience, *love and charity,* he had progressed upward, until as a Bodhisat, he reposed securely in the Tusita, or fourth heaven.

But the earth was rolling in darkness; and that he might bring salvation to man, we are told that he *voluntarily* renounced his blissful abode in the Hindu heaven, and became *incarnate,* to be born a Buddha. (4)

Whether it be true that a Bodhisat, when about to be incarnated, can, or could, select his parents, his time, and his country in which to be born, also his period of gestation, it is highly problematical; but if Buddha made the choice herein mentioned, he was both wise and fortunate. For at that time, 500 to 543 years B. C., Suddhodana, a raja, or prince of the Sakhyas, held sway at Kapilavastu; an unimportant place, fifty or sixty miles north of Benares in India. The mighty Ganges rolled its waters a short distance south of Kapilavastu; and here lived Suddhodana and Maya, his Queen. Maya has a very remarkable

(3) A Kalpa is a vast period of time, equal to millions and millions of years.

(4) The Hindus have seven heavens and the Tusita heaven is the fourth. Our Gospels give us only three heavens. Paul was caught up to the third. (2 Cor. 12.) Jesus was *carried* up into heaven (Luke 24, v. 51), and that, too, just after eating a piece of broiled fish and honeycomb. (Luke 24:42.) However, they *eat and drink* in the Jewish Heaven.)

dream (5); and in that dream she sees a white elephant hovering above her; then it vanishes, she hears music, and beholds the devas (Hindu angels) scattering flowers about her, and she inhales their fragrance.

The seers interpret the dream, and tell her that it means the *descent of the Holy Spirit* (Shing-Shin) into her womb; and that the child to be born will be an all-powerful monarch, ruling the world; or a Buddha, whose mission will be *to save all mankind.* When the Queen felt that her time was approaching, she visited the garden of Lumbini, a quiet retreat, where, it is said, with thousands of attendants and amid flowers and fountains, her son, the future Buddha, was born without pain, from her right side. Angels sang for gladness, the same as they did when Jesus was born (6) and many marvelous events transpired, indicating joy at the nativity. Among other things the star Pushya came down to welcome the new-born wonder. It may have been the same star that 500 years later *came down* and stood over another young child, not far from Jerusalem. (7)

SECTION 3. The biographers of Buddha are even more careless and extravagant in their statements

(5) The reader should notice that in our Bible *Joseph dreams the dream.* Matt. 1, v. 20.

(6) Luke 2, v. 13.

(7) The Hindus grow wildly extravagant about Buddha's incarnation and birth, and set forth that *ten thousand world systems* quaked and trembled. But the most astonishing and incredulous thing of all is that a star should "*come down,*" either in Palestine or India, to welcome either Buddha or Jesus. But I will notice that wild statement hereafter.

than Matthew and Luke; for they state that, at Buddha's birth, the earth was so severely shaken that all the hilly places suddenly became smooth; that all trees spontaneously bore fruit; that even *dead trees sprouted leaves and flowers;* that great droves of lions roamed about Kapilavastu without harming anyone, being probably the same breed of lions that refused to devour Daniel (8); that the devas (angels) caused a perfumed rain to fall on every part of the globe; and that fountains of pure water spontaneously gushed forth in the king's palace; that tens of thousands of angels thronged together in the air; and heavenly music sounded entrancingly through all space. It will not be very hard to believe the statement that the *sun and moon stood still* at this event; because Joshua had accustomed them to obey orders, some nine hundred years before this, when he was down there having trouble with the Amorites at Gilgal and Gibeon. (9)

Even the wicked were benefited by Buddha's birth; for we read that the terrors and pains in the different Hindu hells (and the Hindus have many of them) were assuaged for a time; and young children that day, born deaf and blind, were at once restored to sight and hearing. Moreover, the spirit inhabiting the tree under which this wonderful child was born, bent down its branches in silent adoration. In short, *if* the record sets forth the truth, some thirty odd supernatural events occurred, to herald forth the greatness

(8) Daniel 6, v. 22.
(9) Joshua X., v. 10 to 14.

of the occasion; the child himself adding to the amazement of every one, by deliberately taking seven steps, and declaring that he had been "born to save the world." Mary at nine months, took nine steps. (10)

Heaven itself seemed willing to add to the joy of the moment; for we are told that at the birth of Buddha two pure streams of water, one warm and the other cool, spouted forth and baptized the prodigy without delay.

Malevolence and contentions for a time were banished from all minds; concord and good-will prevailed; diseases *cured themselves* without medicine; and if the angels (devas) did not shout "peace on earth and good will toward men," those Hindus proclaimed the same sentiment most vigorously. Mara, the king of the evil world, alone objected. (11)

A seer of renown, in studying signs and portents, predicted that the boy would either become a mighty monarch, ruling empires in righteousness; or, as a heavenly teacher, he would put an end to evil, and bring universal deliverance to mankind.

Asita, another seer, at that time appeared before the king, and said, "As I was coming on the Sun's way (12), I heard the angels in space rejoicing because the king had born to him a son who would teach the

(10) Protevangelium, ch. 4 and 7.

(11) Matthew, chap. 2, v. 11, says wise men brought gems of gold and treasures. Buddha also has treasures and angels at his birth. Vol. 10, 2nd part, Sacred Books, p. 123.

(12) That is, from the East. In the days of Herod wise men saw a star as they came from the East. Simeon visited Jesus (Luke, 2:25, 35). He was the Asita of the East.

true way of emancipation from sin. Moreover, I beheld other portents, which constrained me to now seek thy presence."

Asita thereupon examined the child, and finding numerous birth marks foreshowing a wonderful career, was observed to sigh and weep. The king, alarmed at this, and thinking that the seer had observed that his beautiful son must shortly die, besought him to forbid it, for his father's sake, and for the kingdom's weal. To this pathetic entreaty, Asita replied: "The king desires that his son shall live, to inherit his wealth and his kingdom. But his son is *born to bless all that lives:* he will forsake his kingdom; and he will practice austerities; he will grasp the truth; and as the world is led captive by lust and covetousness, he has been born *to open out a way of salvation."*

Thereupon, the seer, it is said, ascended into space and disappeared. (13) When the child was ten days old he was named Siddhartha, and the king ordered a sacrifice to the gods; Samanas (priests) invoked blessings from heaven; and, moreover, the king bestowed gifts upon all the poor, and opened the prison doors and set all captives free.

But with all this rejoicing, there was one dark cloud of sudden grief. Queen Maya, beholding her son, with a beauty not before seen on earth, died of excessive joy. Gotami, his aunt, thenceforth took

(13) Hebrew writers enlarge on this, for Luke tells us that a multitude of angels appeared at Jesus' birth. (Luke 2, v. 10 to 15.)

and nourished the child as her own. When old enough, teachers were assigned to him; but at one sitting, he surpassed them all. (14)

His father, remembering meanwhile the predictions of Asita that the son was destined to forsake home and kingdom, become an ascetic, and establish the law of love and charity for mankind, sought to divert him from his purpose with every possible worldly allurement. Therefore, at the early age of nineteen, he caused Siddhartha to marry his cousin Yasodhara, the beautiful daughter of a neighboring prince.

Repressing all giddy conversation, he lived with her a restrained, virtuous, and religious life. It is said, "he bathed his body in the waters of the Ganges, but cleansed his heart in the waters of religion."

The years flitted rapidly by, and the old king was overjoyed when Rahula, his grandson, was born; for he reasoned that Siddhartha would now abandon the thought of becoming an ascetic, and devote himself to the succession. Thus would the scepter be safely handed down, and the glory of the kingdom be enlarged.

Now if there be such an ungodly thing as *predestination,* or *fixed* fate, then, in Buddha's case, that doctrine had a firm root and grew and blossomed, as never before or since. For at every turn his royal father sought to allure him from his ascetic notions;

(14) Jesus, at twelve, disputed with the scribes in the temple. (Luke, ch. 2, v. 46 to 50.) It must not be forgotten that Asita and Simeon are both ascetics; and both are represented as being *inspired.*

and to that end fixed beautiful gardens for him to stroll in, musicians to charm his senses, and attendants to anticipate his every want. But accident, or fate, easily overcame all this; for one holiday, while riding in his chariot, he saw at the roadside an old man, bent and worn, clutching a stick to support his tottering frame. (15) On reflection he knew, as all do know, that life's journey, from romping childhood to wrinkled age, is but a steady tramp to an open grave. Later on he saw a sick man, then a dead man; and those objects chained his thoughts effectively. He might well have said, "All flesh is as grass; and all the glory of man, as the flower of the grass." (16)

The king, knowing well that the beauty of woman and her lustful arts, had brought many a proud spirit to her feet, now enlisted that powerful auxiliary. Graceful forms flitted about the prince, sweet faces smiled upon him, and ravishing looks met him at every turn. But the Prince remained obdurate. Then some arranged their light drapery to catch his eye; while others, half modestly, half amorously, with all the little crafty arts that beauty is mistress of, strove to move him. The prince looked on all this with a clouded brow.

Then came Udaya, smooth of tongue, with arguments unctuous yet deceptive, and urged him to get pleasures from dalliance; for, said he, "Pleasure is the

(15) This supposed old man was a deva (an angel) with changed form to exhibit to the prince the certain lot of all flesh.
(16) 1st Peter, 24.

foremost thought of all; the gods themselves cannot dispense with it." (17) And he cited many cases where great seers who had undergone long periods of discipline, yet had been overcome by woman's wiles.

"If I were to consent," replied the prince, "I should defile *my mind* and *body*. It would be a hollow compliance, and a protesting heart. Such methods are not for me to follow."

SECTION 4. The king, learning from Udaya that all his arguments were unavailing, forthwith set about devising other means to whet the prince's appetite for pleasure. The chariot and prancing steeds were again brought forth; and, with a train of nobles, his father sent him beyond the city to see if cool breezes and charming scenes might not call away his thoughts to lighter subjects. It was a fatal mistake.

For directly he saw the farmers working in the fields, their bodies tired and bent, sweat streaming from their faces, the oxen lashed to compel them to draw heavy loads, and even young boys and girls struggling to force from the earth a scanty subsistence. Forthwith he dismissed his retinue; and, under the shade of a Gambu tree, contemplated the whole painful scene.

The prince beheld in miniature a picture of what is transpiring in every part of the earth. Man, confined on these dark shores, is a prisoner, doomed to trouble

(17) Fo-Sho-Hing, Section 295.

and death the day he is born. Neither pleadings nor prayers will change that inexorable law. With here and there a glint of temporary sunshine, the whole world is pervaded with misery and sorrow.

While Gotama was thus pondering his course, it is said an angel of the pure abode, transforming himself into the likeness of a Bhikkhu (18) appeared before him and said, "My name is Shaman, and being sad at the thought of age, disease, and death, I have left my home to seek some way of rescue. I therefore search for *the happiness that never perishes,* that heeds not wealth nor beauty." And, while he thus spake, there in the presence of the prince, he gradually rose in the air and disappeared in the heavens.

This is now the second time this unusual occurrence has happened, and the reader will no doubt demand some explanation of it. It is truly unique and unprecedented; yet in Palestine people frequently ascended to heaven, but they generally had some means of conveyance. Elijah was provided with a chariot of fire, and horses of fire; and, moreover, he had a whirlwind to give him a good fair start. (19)

(18) After Buddha's enlightenment, and when his church was established, he made a rule that anyone desiring to become Bhikkhu must first have his hair and beard cut off and put on a yellow robe; he must then salute the feet of the Bhikkhus and sit down squatting; then raise his joined hands and say, "I take my refuge in Buddha, I take my refuge in Dhamma (the law), I take my refuge in the Samgha (the church)." This he repeated three times.

Buddha, the law, and the church, were called the "holy triad." Afterwards this threefold declaration was abolished, and the Samgha voted as to whether or not an applicant should receive the ordination or be admitted therein.

(19) Kings, ch. 2, v. 11.

And when the angel came to tell Manoah about Samson, although he had no vehicle to make the ascension in, the flames from off the altar (20) carried him up without any mishap. In a very early affair, all we have of the record is: "Enoch was not, for God took him." (21)

In Shaman's case, and in these others, just how they overcame *the law of gravitation* I cannot tell; and as Newton was not born to expound that law until two thousand years later, the law does not seem to have been in operation, at least in India and Jerusalem. I leave this matter here at present, but will examine it further along.

SECTION 5. The prince, after seeing Shaman arise and disappear in space, returned to the palace and sought his father's presence; from whom he begged permission "to leave the world." "Stop," said the father; "stop! you are too young to lead a religious life. Take this kingdom's government. Let *me* become an ascetic. You should first win an illustrious name, and when life's flame burns low, seek the solitudes, and devote the remnant of your years to religious duties." (22)

"I will remain," replied the son, "if you will grant me life without end, no *disease,* nor withered age, and the kingdom's permanence."

(20) Judges, ch. 13, v. 20.
(21) Gen. 5.
(22) It had long been the custom in India for the aged to "leave the world"—in other words, to close their lives as ascetics.

"To ask such things provokes derision," replied the father, "for who is able to grant them?" And forthwith he ordered every avenue of escape guarded; and sent for the nobles and all the illustrious of the kingdom, to hasten and explain to his son the rules of filial obedience.

All this, however, was of no avail. The decisive hour in the prince's career had struck. His doors had been securely bolted, lest he escape; but a deva of the pure abode, we are told, descended and unfastened them. "That is something supernatural," said the prince; and forthwith he called Kandaka to quickly saddle and bring him his horse.

The gates also, which were before fast barred, were found to be broad open. (23) And while Kandaka stood considering whether he would obey the prince's order, the horse came round of his own accord, fully caparisoned for a rider.

This story, marvelous as it may seem, is not as wonderful as that told of Peter, about five hundred years later. Herod had arrested Peter and put him in prison; and he was sleeping between two soldiers, *bound* with *two chains*. And the angel of the Lord (possibly Buddha's deva) came, and a light shone in the prison, "and the angel smote Peter on the side and raised him up, saying: 'Arise up quickly.' And his *chains fell off from his hands*. (24) And the angel

(23) The Devas, in this instance, were probably some of the Prince's friends.

(24) The twelfth chapter of Acts, quoted above, is believed by many to be actually true, because it is so printed in the

said unto him, 'Gird thyself and bind on thy sandals'; and so he did. And he said, 'Cast thy garment about thee, and follow me.' And he went out and wist not that it was true which was done by the angel; but thought he saw a vision. And they came unto the iron gate that leadeth to the city, which opened to them *of its own accord,* and they went out, and passed on through one street; and forthwith the angel departed from him." Peter was now certain that the Lord had sent his angel to deliver him out of the hand of Herod.

I think I ought to add that the Hindu record seems nearer the truth than the Hebrew record. For the former says the *heavenly spirits* caused the barred gates to open, while verse 10, Acts 12, says "the iron gate *opened of his own accord.*"

The Hindu poet would have us believe that four spirits held up the feet of the horse, lest his trampling might alarm the castle; and that the Prince was cheered on his way by a great concourse of angels and Nagas (demigods) so that when the morning light streamed up in the East the man and horse were three Yoganas distant (about twenty miles).

In these cases is it not safer to believe that both Peter and the Prince escaped solely by the help of human hands? For how is it possible that Peter's *chains* could *"fall off* from his hands," unless those chains were unlocked or filed off? And four men, not

New Testament. But *belief* never makes a thing true. Moreover, if the story of Peter and the angel had been printed in the Hindu Bible we would discredit it entirely, at once. Are either of these stories true?

angels, no doubt managed the feet of Buddha's horse (padded them, probably) so as not to alarm the king.

God never does for man what man can do for himself. Moreover, it must not be overlooked that early Hindu writers were fully as extravagant as were the Hebrews, five hundred years later.

CHAPTER II

Some Hebrew and Hindu Miracles.

Section 1. As we have already encountered miracles, or supposed miracles, and in the further progress of this work shall be compelled to make frequent mention of them, let us at once define and illustrate that wonderful thing, a miracle. But first let us notice that for nearly nineteen hundred years past, no miracle, well attested, has ever taken place. Hence the inquiry arises: Did there ever happen anywhere, at any period of the world, such a thing as a miracle? And is there any miracle, at any period of the world's history, that is well attested?

What then is a miracle? It is a supernatural event, *contrary to the known or established laws of nature.* In other words, those laws must be set aside, or annulled, *for the time being,* in order that something contrary to them can take place. To illustrate: suppose a man were to be decapitated, his head would roll from his body, his blood would gush forth from his veins and arteries, his body would soon become cold, pale, rigid; you would be sworn that the body of such a man was surely dead. But here comes a Thaumaturgus, a miracle worker, who puts that man's head

back upon that body, fills his veins with blood, causes his heart again to beat, and breath again to come into his nostrils. You would watch such a performance with protruding eyes, and be amazed at the wonderful transforming scene, if that man came back to life. Now if such a thing could actually take place, under careful observation, before a jury or concourse of reputable persons known to be such, and the proofs or verdict duly made and attested, we might reluctantly give our assent. But not a single one of the supposed miracles recorded in either the Hindu or the Hebrew bible, took place under conditions such as above indicated. Ignorant and superstitious people readily give credence to supernatural wonders. Yet God's laws are the same and unchangeable, yesterday, today and forever. But where a people for generations have been taught to believe in such things as miracles, the slightest and most flimsy evidence will suffice.

In the Hindu sacred books (1) we find the miraculous story of Mendaka; who, when he wanted his granary filled, would bathe his head, sweep out his granary, sit down by the side of it, and cause showers of grain to *fall down from the sky* and fill his granary. His wife was also possessed of very miraculous powers. She could sit by the side of a "pint pot and vessel for curry" and dip and dip, and so long as she did not get up, the vessel of curry was not ex-

(1) Vol. 17, p. 121, Sacred Books of the East.

hausted. In fact, Mendaka's whole family were very miraculously endowed. Their son could take a small bag of money and give to each serving man six months' wages, and so long as he held the bag in his hand its contents were not exhausted. This easy and comfortable way of meeting all of life's wants soon created such a commotion among the Hindus that King Binbasara, so we are told, sent a minister to find out about it. For even their slave was possessed of a miraculous power, as when he plowed with one plowshare seven furrows were turned over.

On reaching Mendaka, the minister made known his mission, whereupon Mendaka bathed his head, swept out his granary, and sat down beside it; when, lo! to the astonishment of the minister, showers of grain, so we are told, fell down from the sky and filled the granary to overflowing. Mendaka's wife also exhibited her miraculous gift by dipping from a pint pot until she fed a host of people.

We stoutly dispute this Hindu story because we do not find it printed in the *Hebrew* bible. But many people have no trouble in believing, and some are absolutely certain, that Elijah, the Tishbite, who lived some four hundred years before Mendaka's time, possessed that same miraculous power.

Elijah, it seems, by the Lord's direct command to the ravens (2), was regularly fed by them, morning

(2) The raven is a carrion eater, and if it brought Elijah some of its own kind of food, then Elijah's bill of fare was horrible indeed.

and evening, until "the brook Cherith dried up"; then the Lord told him to go to Zarephath, a little village in Zidon, where he had commanded a widow woman to support him.

On reaching Zarephath, Elijah found the widow gathering sticks, and begged her to fetch him a morsel of bread.

The woman replied, "I have put a handful of meal in a barrel, and a little oil in a cruse, and I am gathering these sticks that I may dress it for me and my son, that we may eat it and die." Elijah told her to fear not, "for the Lord God of Israel saith 'the barrel of meal shall not waste, neither shall the cruse of oil fail, until the Lord sendeth rain upon the earth.'"

And the widow, we are told, did as Elijah directed, for "he and she did eat many days" (some say a whole year) "and the barrel of meal *wasted not* (3), neither did the cruse of oil fail."

Both of these stories seem fabulous in the extreme, but nearly one thousand years later we find one greatly more wonderful, which was written concerning Jesus about one hundred years *after* his tragical death. He had heard of the cruel butchery of John the Baptist by Herod, and probably fearing a similar fate for himself, he and his disciples took ship privately on the sea of Galilee, and landed at "a desert place" not far from Bethsaida. (4)

SECTION 2. At this time Jesus had already gained

(3) 1st Kings, ch. 17.
(4) Mark 6, v. 31 and 32.

the reputation of an exorcist, or healer, and the people. learning of his hiding place, thronged after him in multitudes, that he might cure their sick. (5)

The day being far spent, his disciples pressed him to "send the people to the villages and country round about, to buy bread for themselves, for they had nothing to eat."

"How many loaves have you?" inquired Jesus. And the apostles replied, "Five loaves and two fishes." (6) "Bring them hither," said Jesus (7), and he commanded the multitude to sit down on the *grass,* by fifties in a company (8), and he took the five loaves and two small fishes, and looking up to heaven he blessed and brake, and gave the loaves to his disciples; and they, to the multitude; and they *all ate and were all filled.*

The record says there were about *five thousand men* that partook of this repast, besides women and children. (9) And that nothing might be lost, Jesus ordered the fragments of the feast to be gathered up, and the fragments that remained filled twelve baskets. (10)

This feeding of so great a multitude surpasses by

(5) The story about his feeding 5,000 people miraculously, took its present form about 100 or 120 years after his death, as we shall see hereafter.

(6) John, ch. 6, v. 9, says five barley loaves and two *small* fishes. But John is always extravagant in his statements.

(7) Matt. 14, v. 18.

(8) Grass does *not grow* in a desert.

(9) Matt. 14, v. 21.

(10) Luke 9, v. 12 to 17.

far Mendaka's miracle, for here we have probably more than ten thousand men, women and children. And all these make a full meal of that which comes to Jesus from a mysterious, unseen quarter. And the fishes were *cooked,* for they surely would not eat *raw* fish. Let us inquire who baked those barley loaves? Moreover, that barley must have been first planted and grown. It must have been reaped and winnowed. It must have been ground and kneaded, baked and brought to that "desert place." That crowd would have devoured more than two wagon loads of bread alone. It would consume as much as ten full regiments. Then there were the fish. Who caught those fish? Who scaled and cooked them? Who brought them thither? Mendaka is here very far surpassed, and even Elijah is left a long way behind.

Did the bread and the fish pour down from the skies in two great streams, into Jesus' hands, after the manner of grain into Mendaka's bins?

But I am told there is nothing impossible with God. Yes, there are some things impossible even with Him. It is impossible for Him to add two and two and make the sum equal to five. He can not make this paper upon which I am writing, all white and all black at the same instant. He can not make two adjoining hills without a hollow between them. He can not make two parallel lines intersect each other. Besides, there is no place in history where it can be shown that God ever did anything for man where man could do for himself. There was no necessity for those people to be thus fed,

They could, it seems (11), have gone into "the villages round about and bought for themselves." Moreover, *those five thousand men* do *not* tell us that they were thus miraculously fed. They are all silent, mouldering in their graves more than one hundred years, when this story of the loaves and fishes is written about them by Matthew and others.

Jesus himself never wrote a word about it. And right at the exact point where we want full and complete information about how all those fishes and those loaves got into Jesus' hands, we are left in the dark. (12)

SECTION 3. If the record be true, there must have been a secret hidden spout, unseen by the multitude, which conveyed to Jesus this marvelous amount of food. For God can not make two small dead fishes into a hundred or five hundred fishes, any more than He can make two and five to be a thousand.

A seeming miracle in and of itself is not always convincing, for wizards and magicians have been able to do the same tricks; as, when the Hebrews were seeking deliverance from Egypt, the Lord told Aaron to cast his rod before Pharaoh, and the rod became a serpent. (13) Pharaoh does not seem to have been astounded at this, for he called his own magicians and sorcerers, and they cast down *their* rods, and they

(11) Matt. 14, v. 15.

(12) I shall not stop to mention a similar performance in ch. 15 of Matt., v. 32 to 39; if one be true the other may be also. Both, however, are extremely doubtful.

(13) Exodus 7, 8 to 12.

likewise became serpents. This curious legend is not complete unless we mention that Aaron's rod swallowed up all the other rods. The record here discloses more than was intended, for it makes the plain assertion that magicians and sorcerers could perform miracles as well as the Hebrew priests.

I mention this matter here, not for the purpose of either affirming or denying the truth of the legend, but to emphasize the fact that for more than fifteen hundred years before Jesus was born, the Hebrews had learned from their holy books, and had been taught by their priests, so much about miracles and angels, that such things, even if they had not become an *inherited* belief, were regarded as the particular heirloom of their race.

Such thoughts were in the very air, and children from generation to generation were taught to believe in the supernatural.

But I shall be told that no sleight-of-hand performance or legerdemain can or could ever cause a hungry man to be deceived as to whether he had eaten a full meal or not. So much is true; but no one of these five thousand men who are alleged to be present in that desert place near Bethsaida, has ever said that he was present, or that he knew anything about the supposed miracle whereby he was fed.

Nor do I assert that the miracle did not take place; but this I insist upon, viz.: *that the proof to establish it is totally insufficient.* True, there are four persons who have written an account about that marvelous af-

fair, but *not one* of them tells us that he *saw* the transaction. Nor do they tell us how or where he, or they, got their information.

At most their evidence is only *hearsay* of the cheapest sort. It may have its whole foundation based upon falsehood. Does any sane person today believe that Aaron's rod swallowed the magicians' rods, even if they were turned into serpents?

If four of the most truthful men or greatest saints in America were to declare that they saw a similar transaction, in some desert place, or any place, they would be questioned and cross-questioned until every fact, even to the minutest particular, would be known, and *the people who partook of the feast* would be called upon to confirm or disprove the matter. There was surely no such thing in this Bethsaida affair.

Even as in India after Buddha's death, the marvelous in the Hindu bible subsided somewhat, we may notice that in Palestine about a century, or perhaps a little more, after Jesus died, miracles took their flight to fairyland, from whence they came, and now for nearly nineteen hundred years they have failed to return. As miracles suddenly ceased with the deaths of those two great personages, we again press the question, Did the miracles ever have a beginning?

SECTION 4. Henceforth in these pages when I encounter the marvelous I shall simply relate what the Hindu and the Hebrew books tell us. And if wondrous stories are pleasing to the reader, he will be enchanted as he passes along. However, there is one thing that we

are absolutely certain about, viz.: that *angels long since ceased visiting this earth.* And are we not just as much in need of them as were the people in India and Palestine twenty-four hundred and nineteen hundred years ago? If we could just see *even one celestial flyer,* how many doubts it would dispel!

But as we are in the land of the marvelous, let us journey a little further. The Hindus, it seems, as well as the Hebrews, were very fond of fairy tales, and both these peoples wrote them in their books. We are told that the venerable Pilindivaka once visited a park where the children, decked with garlands, were celebrating a feast. But the family of the gatekeeper was so poor that it could afford no ornaments for their little girl, who ran about crying, "Give me a garland, give me an ornament!" Pilindivaka heard the child, and on learning why it wept, made a roll of grass called a "chumbat" and told its mother to bind that on the child's head, which when done the roll of grass *instantly became a beautiful chaplet of gold.* Shortly thereafter the child's father was arrested and thrown into prison, charged with procuring the chaplet by theft. On hearing this, Pilindivaka visited the king, who said, "Surely the gatekeeper procured the chaplet by theft; how else could he, being so poor, have gotten such a thing?" Thereupon Pilindivaka turned, instantly, *the king's whole palace into gold,* and asked, "How did your majesty obtain so much gold, and so quickly?" The king, it is said, saw the miracle, and at once set the gatekeeper free. We justly dispute

this foolish Hindu tale, for we feel that it is absolutely untrue, because it contradicts and sets at defiance a law of universal observation. (14) But if we contradict the Hindu fable, why should we not likewise declare the following Hebrew fable untrue? A company of people about nineteen hundred years ago, we are told, were gathered to celebrate a marriage in Galilee, and they had no wine. They loved wine and wanted some; but all they had was six empty water pots, containing two or three firkins each. The servants were told to fill these water pots with water. And they filled them up to the brim. They were then told to "draw out and bear unto the governor of the feast," which they did. That water, we are told, was instantly made into good wine; so good, in fact, that the ruler of the feast mentioned *its fine flavor.* (15)

If there ever was such a thing on earth as that a person, in the presence of others, could make his body invisible to them, and make it vanish out of sight, then in that matter Buddha set an example which the Scriptures tell us Jesus followed. In Vol. XI, Sacred Books of the East, page 49, we are told that Buddha could not only vanish away but that he could change his

(14) Vol. 17, p. 64, Sacred Books of the East.

(15) New Testament, John 2, v. 1 to 10. It will be noticed that both of these alleged miracles, if they were such, took place by reason of two feasts; the one in India being a village feast; that in Palestine because of a feast at a marriage where some *wine bibbers* lacked their usual beverage. Now if Jesus actually turned that water into wine, he must have forgotten Proverbs, ch. 20, v. 1, which says: "Wine is a mocker; strong drink is raging."

color and his voice when he appeared before an audience. Moreover, he would then make such a pleasing address that his hearers would ask, "Who is this, a man or a God?"

Then, making himself invisible, he would vanish away. (16) His books tell us that by virtue of his wonderful spiritual power he could not only transport himself, but a great congregation, dry-shod across a river. This is just as extravagant as feeding five thousand with two fishes and five loaves.

Did Jesus' disciples, five hundred years later, copy from Buddha? Or did the man of Galilee, in fact, possess this same marvelous power? Or are both stories, the dreams of extravagant romancers? However that may be, we are soberly told that when the Jews took up stones to cast at Jesus, he went out of the temple, through the midst of them, and thus escaped. (17) And Luke, ch. 4, 5-30, tells us that when those Nazarenes were about to pitch Jesus headlong from the brow of the hill, he escaped through the midst of them and went on his way. At another time "he vanished out of sight." (18) In fact, he could take another form. (19) Were these strange occurrences miracles? Or were Buddha and Jesus greatly gifted

(16) Vol. 17, Sacred Books of the East, p. 104.
Fo Sho Hing, Tsan, King, p. 251. Vol. XI, Sacred Books of the East, p. 21.
(17) John 8, v. 59.
(18) Luke 24, v. 31.
(19) Mark 16, v. 12.

beyond others? Or were these vanishings the children of lively imaginations? Are they not from the realm of dreams? This much is surely true; there are no more vanishings in India, and there have been none for twenty-three hundred years; and none in Palestine for eighteen hundred years. And there has been no case of feeding five thousand people a full meal on five loaves and two small fishes for more than eighteen hundred years. And there have been no more Mendakas in India since our friend had his granary filled twenty-three hundred years ago.

CHAPTER III.

The Miraculous Parentage of Jesus.

Section 1. Every man born into this world comes with clenched fist and a cry of pain. He is born without his asking, and goes hence without his requesting. Buddha and Jesus were no exceptions. They were born; they lived; they grew; they died. Nature did not turn her dial either backward or forward when they came, or when they went.

The physical world turned on its axis at their coming and at their going, with the same regularity that it would if a mouse had been born, or had died. But the *moral world,* by reason of their coming, has been immensely moved and improved. One of these men was born in a beautiful grove, amid rejoicings; the son of a prince, the heir to a throne. The other was the reputed son of a humble carpenter, and was born in the gloom of a cave (1), or the filth of a barn; and was wrapped in swaddling clothes, and laid in a manger. (2) He was supposed to be of an extinct line of

(1) The Protevangelium, or book of James, ch. 18, says Mary was taken to a cave about three miles from Bethlehem, while Joseph went for assistance.

(2) Luke 2, v. 7. Mark's first mention of him (ch. 1, v. 9) is that he came from Galilee. Matt. 2, v. 11, is that the wise men found him in a "house." John 1, 45 and 46; Matt. 13:54; Mark 1:6 and 1:24; Acts, 2:22, designated Jesus of Nazareth as a man. Acts 3:6 calls him "Jesus Christ of Nazareth." Pilate wrote the superscription on the cross: "Jesus of

kings; and if the record be true he was *early sought that he might be slain.* (3)

Buddha, as we shall see, lived eighty years and died in peace, loved and lamented. Jesus did not reach half that period, and swooned away in agony, an innocent man (4) nailed to a cross by the very ones whom he sought to befriend. Both of these men commenced the great labor of their lives when about twenty-nine or thirty years of age, Buddha *as a hermit,* and Jesus as a preacher of a Gospel new to the Jews.

As we have told of the legends and the miraculous at Buddha's birth, those told of Jesus at his coming must not be overlooked.

There is, and has been for eighteen hundred years past, an unceasing controversy about the parentage of Jesus. As no charge similar to that laid against Mary has been made against any young woman for now nineteen hundred years, let us inquire somewhat of her parentage and youth.

Nazareth, King of the Jews.'' John 19:19; Luke 18:37; Micah, ch. 5, v. 2, 700 years B. C., is doubtful authority. John, ch. 7, says Jesus came from Nazareth.

(3) There is no mention, except in Matt. 2nd, of Herod's slaying the innocents. Nor does history make mention of it. Matthew, when he made his compilation, followed a wrong authority. Moreover, the family of David had been extinct for more than 900 years. Luke's gospel, ch. 3, is fanciful and visionary. But all his life Jesus was called a Nazarene, and the proof is not wanting that he was born there.

(4) It has been claimed that Jesus suffered justly, because he antagonized the law of Moses. We shall notice this when we come to speak of his trial.

The Book of James (5), written probably about the time of Matthew, sets forth that Joachim was lightly regarded by the scribes and elders, because he had no children; and that Anna, his wife, was in grief by reason of her barrenness. Whereupon an angel announced that a child should be born to her; and the child, a girl, being born according to the prologue, was named Mary. (6)

When the child was three years old she was taken to the temple, where she remained ten or twelve years, receiving her food meantime, it is *said,* from the ***hand*** of an *angel.* (7)

SECTION 2. Girls develop early under the warm skies of Palestine, and the record is that the Lord at this time told Zacharias, the High Priest, to summon the widowers with their rods; and the priest took the rods and went into the temple to pray. On coming out and distributing the rods, a dove flew *out of the one which Joseph took,* and lit upon his head.

This was a sign that Joseph was to take the virgin; but he objected that he was an old man, and had children, and Mary being so young, "he would appear ridiculous in Israel." (8) Joseph's scruples, however, not being hard to overcome, he took the virgin to his home, and went away to building houses. The priests

(5) That work is called the Protevangelium, or book of James. Luke very evidently had that work before him when he compiled his gospel, and he *copies from it very liberally.*

(6) Mrs. Anna Joachim was therefore a *grandmother* of **Jesus.**

(7) Protevangelium, ch. 8 and 9.

(8) Chaps. 8 and 9, Protevangelium: Joseph was about eighty years old and was the father of six children by a former wife.

thereafter selected Mary to spin the purple for a new veil for the temple. (9)

Matthew says "before Joseph and Mary came together, she was found with child of the Holy Ghost;" but Matthew fails to tell us *who found her* in that delicate condition. (10) The Book of James (11), however, supplies the missing link, for it says that Joseph on returning from abroad, found her with child and reproached her for her conduct. (12) "If I conceal her crime, I shall be found guilty by the law of the Lord; and if I discover her to the children of Israel, I fear lest, she being with child by an angel, I will be found to betray the life of an innocent person. I will therefore put her away privately."

Mary insisted that she knew not how it occurred. (13) But Luke tells a different story, for he says an angel came and told her that she had found favor with God, that "she should conceive and bring forth a son," and the angel added that "the Lord will give unto him the throne of his father David: and he shall reign over the house of Jacob forever." (14) Mary could not understand how that could be;

(9) Chap. 11, Book of James. If this be true Mary must have gone back to the temple soon after her espousal.

(10) Matt. 1, v. 18.

(11) The book of James is as well attested as either one of our four canonical Gospels, for in his colophon James says: "I, James, wrote this history in Jerusalem; and when the disturbance was, I retired into a desert place until the death of Herod. And the disturbance had ceased at Jerusalem."

(12) Ch. 13 and 14, Protevangelium. The Protevangelium was not condemned by Pope Gelasius, who was Pope A. D. 494.

(13) Book of James, ch. 13.

(14) Luke 2, v. 27 and 35.

whereupon the angel said, "The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee; and the holy thing which shall be born of thee shall be called the son of God." Yet this angel was wrong; for Jesus *never* gained David's throne. Moreover the Book of James also contradicts Mary; for it says that as she went for a pitcher of water, she heard a voice saying, "Hail, full of grace! The Lord is with thee; blessed art thou among women." She looked to the right and left, but could see no one; and, frightened, she went into the house and sat down to work on the purple. Another version says: "She saw a young man of ineffable beauty" who said, "Fear not, Mary, for thou hast found favor with God." Luke says, "The angel of the Lord stood beside her" and said, "Fear not, Mary, for thou hast found favor with God." (15)

The High Priest seems to have known of the angel's visit to her, for when she finished the veil of the temple and took it to him, he said to her: "The Lord has magnified thy name; and all the generations of the earth will bless thee." (16) This question here presents itself: Was Mary living with her parents, or in the temple, at the time of the angel's visit to her? In

(15) Luke 1, v. 30. Here the two narratives are nearly the same, except that Luke is somewhat longer. Evidently Luke copies James or James copies Luke. In this matter I hold with Dr. Schleiermacher of Germany, that the evidence seems to point to Luke as the copyist of James. Luke certainly compiles from "many." (Luke 1, v. 1.) Was it an angel that saluted Mary, as Luke has it, or was it a "young man of ineffable beauty" that said to her she had found favor with the Lord God? Which?

(16) Book of James, chap. 12. Luke 1, v. 28, says Mary is blessed among women.

either case, how is it that neither parents nor priests are mentioned as seeing the angel when he called? True, *the High Priest seems to have known of the matter,* when she brought the veil to the temple; but how did he find it out? Was he present at the "overshadowing," and if not, why was he so anxious to have the widowers call and one of them take this young girl by lot?

SECTION 3. We reach here some of the most extraordinary statements in all history. There never was anything like them before or since. Here is a young Jewish girl, only about fourteen or fifteen years of age, who has grown up in the temple or near there, with the priests and scribes. At this immature age she is betrothed in a peculiar manner, as we have seen, to an aged widower. Joseph is not at home when the angel visits his wife. (17) He knows nothing about those visits. They are all on the sly, as to him. Mary, Gabriel and the High Priest only are in the secret. Nor is Joseph consulted about *when* the Holy Ghost shall come upon his wife and overshadow her.

But when he finds her in a delicate situation, he upbraids her and reproaches her, as we have already seen. But he does not act rashly; he considers carefully, and concludes that, as she is so very young, he will not make her a public example, but will "put her away privately." (18) And while Joseph was ponder-

(17) Neither Matthew, Mark nor John names the angel; but Luke mentions the angel Gabriel. (Ch. 1, v. 26.)
(18) Matt. 1, v. 19.

ing those things, he fell into a *sleep;* and in his *dream* the angel of the Lord appears unto him, and says: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost." Whether the angel awakened Joseph in talking to him we cannot say: but "on being raised from his sleep he did as the angel of the Lord had bidden him." (19) In other words, Joseph overlooked and forgave what he must have considered, to put it mildly, a very serious youthful indiscretion. Dreams are gossamer things to build a gospel upon: but such is the superstructure of our religion. "And Mary, it is said, arose in those days, and went with haste unto the hill country, a City of Judah" (20) to visit her cousin Elizabeth. The book of James (ch. 12) tells us that Mary went to her home and *hid herself* from the children of Israel. Which is right?

Section 4. As to the parentage of Jesus, it would seem that one or the other of the following propositions must be true: First: he was the son of Joseph and Mary: or, secondly, he was the son of *God and Mary:* or, thirdly, he was the son of Mary and some *unknown* father. We have already seen that Chapter One, Verses 18 to 20, of Matthew, disputes the paternity of Joseph, and sets forth that he was only *reconciled to the situation* by what the angel said to him in

(19) Matt. 1:15 to 25. How did Matthew find out that the angel appeared to Joseph in a dream?
(20) Luke 1:39.

his dream. Luke fully and explicitly agrees with Matthew (21), save only as to Joseph's peculiar dream and the reconcilation which it effected.

Mark and John are both as silent as the tomb about Joseph's troubles and the angel's visit to him, and the paternity of Jesus. I can account for this only on the ground that they were not inspired *on that point.* Or they may have been wiser than the others, and believed that a man is what he is, in and of himself, and not what his father or mother is or may have been.

Matthew, however, as to the quarrel between Joseph and Mary, is sustained by the book of James (22), except that James supposed that Mary was with child *by an angel.*

Moreover, if we follow the genealogy given by Matthew, Jesus was *not* a descendant of David. It is true, some blind men called him a son of David (23); and some people, amazed at a cure he effected, said, "Is not this the son of David?" But Jesus made no reply.

Now, while it is true that Isaiah, some seven hundred years before Jesus was born, made a prediction that "there should come forth a rod out of the stem of Jesse," he also said that the wolf should dwell with the lamb, and the leopard lie down with the kid, and the lion eat straw like an ox. Yet twenty-six hundred years have slipped by since Isaiah made this prediction, and no part of his prophecy is yet fulfilled. (24)

(21) Luke 1:26 to 35.
(22) Protevangelium, ch. 14; Matt. 1, v. 18 to 20.
(23) Matt. 9:27; Luke 18:28; Matt. 12: v. 23.
(24) But Isaiah probably did not write Chapter 11.

He also said a virgin should conceive and bear a son: but he spoiled its application to Jesus, because he declared that the son so born must eat butter and honey, that he might know to refuse the evil and choose the good. (25)

Section 5. Let us dismiss prophecy as something bordering on the miraculous: for how can any sane person believe that the most pure saint that lives, or ever lived, can or could look seven hundred years into the future, and tell the happenings of that coming day? If there ever were such things in the world as prophecy or fortune-telling,—for they both travel the same road,—and if they were good things for the people twenty-six hundred years ago, they are probably good today. Moreover, were there never any prophets outside of Palestine, and the Hebrews? Are there not the same needs of prophets today as ever? Or did the volume of mystery close for good when the angel announced to Mary that she should bring forth a son?

But even prophecies do not always turn out as announced: for no rod has as yet come out of the stem of Jesse: unless Luke and Matthew are both mistaken. Even angels are not always true prophets. For Luke's angel who foretold that the Lord would give to Mary's son the throne of his father, David, did not hit the mark.

The throne was not given to him, but instead a crown of thorns. The dream and hope of all the

(25) Ch. 7, Isaiah, has no possible application to Jesus. Even a strained construction will not make it apply to him.

Jews for generations had been that some great descendant of David, or some one of their kings, would arise, and not only punish their enemies but bring back the glories of David's or Solomon's reign. The Jews waited and looked for a great *earthly* king, and not a great teacher to show them the paths of love, justice and mercy.

The paternity of Jesus has been, and perhaps always will be, a disputed question. It is possible that its very mystery calls attention to him, and thereby to his gentle qualities of mind and heart. However that may be, we are certain that his meekness and his love and charity for mankind can never be surpassed.

CHAPTER IV.

The Birth and Boyhood of Jesus.

Section 1. The birthplace or home of a truly great and extraordinary man is always of importance and interest to us. If near such a spot, we turn our footsteps thither, and linger about it. If distant from it, we visit the place in imagination, and picture to ourselves, as best we can, the home and the country where the great soul towered above the people, as a lofty mountain towers above the valley at its base.

Such a place is immortal in history; Shakespeare and the Avon will never be forgotten. Will Mt. Vernon and its canonized sleeper ever fade from the memory of men? And there is Nazareth, in the land of Zebulon, once so wicked that the enquiry was made, "Can anything good come out of Nazareth?" (1) But, O Nazareth, Galilee, and Palestine! thou art as immortal as the rock-ribbed hills. The love of a great soul has enshrined these names in all memories.

Once in thy fury, Nazareth, thou didst thrust Him forth, and would have flung the great one headlong from a precipice to his destruction. But he escaped thy rage, (2) and has made that deed, and thy name,

(1) John 1: v. 46.
(2) Luke 4: v. 29.

known for all time, to the uttermost parts of the earth.

Roll back, ye centuries! and let us see Nazareth nineteen hundred years ago. (3)

Here on an elevated plateau, on the side of a hill, is a small village of probably less than two thousand souls. Its population is made up of Jews, Arabs, and Phœnicians, with a generous sprinkle of Greeks. At this period these Nazarenes were so utterly secluded and unknown that no mention had ever been made of them in history. Even the Old Testament is silent about them. These Nazarenes speak a Syrian Dialect, the language of Palestine.

The streets of this village, with hardly a shade tree, are crooked and narrow; its houses are flat-roofed, small, unfloored, irregular and squalid. Chairs they have none; they squat or recline upon the earth, or on a mat. Their tables are simply dressed skins, laid upon the ground, sometimes on a low stool. Knives and forks are unknown to them, and for plates they use thin, round cakes, made of coarse material. They were but little more advanced in civilization than were our Indians one hundred years ago.

If we ascend one of the higher hills, and look off to the southeast, we shall see Mount Tabor about six miles distant, and yonder, dimly outlined against the western sky, is Mount Carmel, whose base is lashed by the waves of the Mediterranean. Jerusalem, on the

(3) The chronology of the Christian era should have been dated four years earlier.

borders of Benjamin, is yonder to the south, sixty or seventy miles beyond our vision.

Schools, such as we have today, were not known in Palestine nineteen hundred years ago; nor in any part of the earth. In Nazareth, as everywhere in Palestine, the synagogue was the place where the sons of the seers, and the great men, met to study the Thora. (4) The instruction was oral, the children standing in a row; whereupon the teacher recited a line, and they repeated it and repeated it after him, until they learned it by heart. Buddha, five hundred years before this, was taught the laws of Manu in the same way. (5)

Section 2. From this sleepy, poverty-stricken mountain village of Nazareth, a great and incomparable man is to come forth. Joseph and Mary are there; and Jesus is there with them. All his life he is called "Jesus of Nazareth." Here in Nazareth he grows from babyhood to boyhood—

> *"Turning to mirth all things of earth*
> *As only boyhood can."*

Here, undoubtedly, Jesus played marbles, and ran foot races with the little boys of this mountain village. And if he could say in his mature years, "Suffer little children to come unto me, and forbid them not," he surely must have loved them when he himself was a child. Perhaps when he was in the Synagogue, some

(4) The Law of Moses. The Pentateuch.
(5) John, ch. 7., v. 15, says Jesus was *not* learned.

larger boy scratched him or struck him, and we wonder whether as a boy he was ready to turn the other cheek to be smitten also. (6)

If there was a creek or a pond nearby, he no doubt went in swimming with his playmates, and had a fine time. For somewhere he became very expert in aquatic sports, as later it is said he actually could "walk upon the water." (7)

Joseph, this boy's father, or stepfather, was a carpenter; and the boy, no doubt, often picked up shavings and blocks for the family fire. We can believe that he frequently ran errands for his mother; brought water from the spring or well; and as the boys of Nazareth all ran about bare-footed, Jesus was probably often ordered to wash his feet before going to bed. This little boy, all unconscious of the mighty destiny before him, may sometimes have trudged over the mountains to Lake Gennessaret. And there stood Chorazin, and Bethsaida and Capernaum, upon its shores; to be denounced by him, at a later day, as wicked and unrepentant. (8)

We long to catch glimpses of the daily life of this wonderful boy; but no word is vouchsafed to us until he is twelve years old, unless we follow the gospel of the infancy. (9) We see no miracles whatever, no

(6) Matt. 5, v. 39.
(7) Mark 6: v. 48; Matt. 14: v. 25.
(8) Matt. 11, 21.
(9) The gospel of the Infancy tells us of the flight into Egypt, the same as Matt. 2, v. 14. But Matthew makes no mention of the miracles Jesus performed when a child in Egypt. I shall have something to say of this later on.

extraordinary happenings in his life—nothing beyond the ordinary, humdrum days of those other Nazareth boys that grew to manhood in Jesus' time. There is no question but that he was brought up in Nazareth after his return from Egypt. Luke expressly affirms it in chapter 4, v. 16, and it is not denied except in the gospel of the Infancy.

I have purposely said this about Jesus, before mentioning the legends and the miraculous stories concerning his birth, that gathered around his name commencing about the year A. D. 80 or 100, and extending on towards us for a century and more.

Section 3. In a supposed prophecy concerning Jesus, about 740 years B. C., Rezin, the king of Syria, and Pekah, the king of Israel, went up toward Jerusalem to make war against it and put a king of their own in Ahaz's place. Thereupon the Lord sent Isaiah, a prophet, to tell Ahaz to be quiet, the thing should not come to pass (10); and to confirm Ahaz that his Kingdom should not be overthrown, the Lord said he would give him a sign. "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, and before the child shall know to refuse evil and choose the good, the land thou abhorrest shall be forsaken of both her kings." (11)

This prophecy, if it be one, plainly has reference to

(10) Isaiah, ch. 7, verses 1 to 17—see also ch. 8, Isaiah.
(11) Isaiah 7:14: But if the Virgin did not bear a son until Jesus was born, how could it be a sign to Ahaz? He would be dead more than seven centuries.

a time more than seven centuries before Jesus was born.

Moreover, the very next chapter of Isaiah tells us that he went in unto the prophetess, and she conceived and bore a son, and that before the child could say "My Father," the riches of Damascus and the spoil of Samaria would be taken away.

Nevertheless, Matthew sets forth the peculiar conception and birth of Jesus, and Joseph's very strange dream, and all this was done, he says, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.'" (12)

How can any honest thinker, or any fair-minded man, believe that Isaiah had a vision of Mary and Jesus in his mind when he penned those lines to comfort Ahaz?

But that is not all; Matthew interprets the word "Emmanuel" and says it means "God with us." (13) That makes Jesus a God. Is not that Polytheism? John is even more extravagant than Matthew, for he says the world was made by Jesus. (14) But neither John nor Mark makes any mention about Isaiah's prophecy and the birth of Immanuel.

Section 4. Was Jesus born in Bethlehem?

Here again we encounter the same old supposed

(12) In Isaiah the son is called Immanuel; ch. 7, v. 14.
(13) Matt. 1:23.
(14) John 1:10; John 6, v. 41 and 51; John 8, v. 58. This is more absurd than anything I ever read in the Hindu bible.

prophecies which have been curiously twisted to mean what Micah and Malachi never intended. Micah, 710 years B. C., is telling what he saw "concerning Samaria and Jerusalem." And he says Samaria shall be as a heap of the field, and her graven images beaten to pieces; that Zion is built up with blood, and Jerusalem with iniquity (15); that the heads thereof judge for reward, that the priests teach for hire, and the prophets *divine for money*. For those sins, Zion is to be plowed as a field, and Jerusalem shall become heaps. "But in *the last days* the house of the Lord shall be established," and "nations shall beat their swords into plowshares, and their spears into pruning hooks; neither shall they learn war any more; and every man shall sit under his own vine and fig tree."

In that day, unto you shall come the first dominion, and when many "nations are gathered against her," then "her horn shall be iron, and her hoofs brass; and she shall beat in pieces many people." (16) When siege is laid against those in Zion, "they shall smite the Judge of Israel with a rod upon his cheek." Micah, it must be remembered, was a prophet of Judah; and he was against Samaria; and her judge is to be smitten on the cheek. But when he turns to the insignificant village of Bethlehem, near which he himself lived, see how to the skies he extols it.

"But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee *shall come*

(15) 1 Micah 1:6 and 7.
(16) 3 Micah, 10 to 12.

forth a ruler in Israel, whose goings forth have been from everlasting." (17)

And this man, he says, "shall be the peace, when the Assyrian shall come into *our* land," and with the shepherds and princes "shall waste the land of Assyria with the sword."

Micah closes one part of his prophecy with these lurid words: The Lord will execute *vengeance in anger and fury* upon the heathen, such as they have not heard. (18)

How can this prophecy, if it be one, have any reference to Jesus, who was born more than seven hundred years later? Yet Matthew (19) quotes it with approbation, almost word for word. But I shall be told that it was a *spiritual* ruler that was to come out of Bethlehem; not some great warrior, or governor. My reply is that Micah, in verses 5 and 6, chapter 5, says, "*that man* (this ruler) is to be the peace, *when the Assyrian* shall come," and he and the shepherds and princes "shall waste the land of Assyria with the sword." The world has waited twenty-six hundred years and more since Micah's day, and no governor or ruler from Bethlehem has made his appearance in all this time. Moreover, the Assyrian hath not yet come.

Suppose some old Hindu, seven hundred years be-

(17) Micah 5:2 to 6. But Jesus was never a ruler in Israel; and there is now no Assyrian to invade Palestine; and the swords have never yet been beaten into plow-shares; nor have the spears yet been made into pruning hooks; it would be a blessed thing if they were; may Heaven hasten that happy day!

(18) Micah abridged from 5 to 15, ch. 5.

(19) Matt. 2, v. 6.

fore Buddha was born, had said that a ruler should come forth from (naming some insignificant village in India), would his saying necessarily cause the child to be born there?

The place of a man's birth is not an indispensable part of his make-up. Would not Jesus have been just as useful, just as lovely, just as great, if he had been born in Samaria? For the Samaritans were surely expecting a Messiah. (20)

Section 5. The last clause in Micah's supposed prophecy must be noticed. After mentioning that a ruler in Israel is to come from Bethlehem, he adds: "Whose goings forth have been *from of old,* from *everlasting?*" Does not this make Jesus a God? Was he truly here *before the mountains were brought forth,* or the earth formed? If so, then why the necessity that he be born in Bethlehem or anywhere else?

But it is said an order from the governor of Syria compelled every person to be taxed in his own city; that therefore Joseph and Mary went from Nazareth to the city of David, which is called Bethlehem; "and while there, Jesus was born, in the days of Herod, the King." Luke is in error, here, as to the date of this taxing or census, for it took place nine or ten years *after the period he fixes for the Birth of Jesus.* (21) Moreover, when Jesus was born, Herod was on

(20) John 4, v. 25.

(21) Matt., ch. 2; Luke 2:1 to 6. The census took place after Archelus was deposed, and after Herod had been in his grave several years. It is barely possible that Herod ordered the slaughter of the children, though history makes no mention of it, but it surely was not at the time of the taxing by Cyrenius, and there is no sufficient proof of two taxings.

his death bed, sorely troubled over the conspiracy of his brother, Pheroras, and his son, Antipater. Herod, it is true, was wicked and cruel enough to have ordered the slaughter of the children, for his whole life was drenched in blood. He murdered his wife, the beautiful Mariamne. He caused Aristobulus, his brother, to be treacherously drowned. He caused his two sons, by Mariamne, to be strangled. But his nemesis was about to overtake him. On his deathbed, tossing in torments of pain, word was brought to him of the conspiracy of his son and brother. But his hands were red with blood to the last, for, while panting for breath, he ordered the death of Antipater, his son. This bloody-handed murderer died the year *before* Jesus was born, or the very same year. It is certain that he died between the years 4 B. C. and 3 B. C. He was alive March 12, 4 years B. C., as he burned some Jewish Rabbis that day for causing the destruction of his golden eagle. (22)

Jesus, at this time, may have been six weeks or two months old. But I find no sufficient proof, outside of Matthew and some of the Apocryphal gospels, that Herod, red-handed as he was, ever sought to destroy him. (23)

(22) Jos. Antiq. 17:6. 4 and 17:8, 4.

(23) Matthew, unwittingly now for nineteen centuries, has held up Herod's name to the contempt and scorn of the world. And it will probably go down loaded with execrations, to the latest day. See also section 2, chapter 5, this work.

Nor was Jesus born December 25, Christmas (24), in Bethlehem: for it is not likely that Joseph would set out to travel with Mary on an ass or mule (25) seventy or seventy-five miles in a downpour of rain, merely to be taxed. (26) If born in Bethlehem, it must have been late in February, B. C., 3. But, if born there, it is strange that the four gospels continually mention him as "Jesus of Nazareth." (27)

(24) Christmas is a Christian holiday, but it was not known or kept as such, until the third or fourth century A. D., when it happily succeeded *pagan* festivals and the *saturnalia* of Rome.

(25) The book of James, ch. 17, says he saddled an ass and placed her on it.

(26) December the 25th, in Judea, is the very height of the rainy season. Even the sheep and shepherds then seek shelter.

(27) John 1:45 and 46, mentions him as "Jesus of Nazareth." Matt. 13, v. 54, says "he came to his country" (Nazareth). Mark 6: "Jesus came from Nazareth to be baptized." Acts 2:22, "Jesus of Nazareth, a man approved of God." Acts 3:6, "Jesus Christ of Nazareth." Pilate wrote the superscription on his cross—"Jesus of Nazareth, King of the Jews"—John 19:19. Luke 18:37, "Jesus of Nazareth passeth by." Per contra, John 7:42, tells us that the scripture saith "Jesus shall come from Bethlehem." Matt. 2:1 says Bethlehem. Did Jesus not live some years in Egypt? Matt. 2, v. 13, gospel of infancy, chapters 10 to 22, says he was three years in Egypt.

CHAPTER V

Were There Miracles at Jesus' Birth?

Section 1. Jesus was either a God or a man; or he was half God, and half man; his grandmother at all events was Mrs. Anna Joachim, and his mother was Mary Joachim, a fifteen or sixteen year old Jewish girl. If not half a God, he was simply a very religious man who sought to give the world a *better religion* than the old Jewish superstition. And, all honor to his name, he succeeded gloriously.

He preached to the Jews the gospel of peace, and there was sore need of it; yet his audiences have been millions, in lands to him unknown, and in tongues then unborn. He preached less than three years, but his name is upon the lips of more people than that of any human being; Buddha alone excepted. (1)

These two men (2) began their ministries when they were each about twenty-nine or thirty years of age. Buddha preached fifty years, and died in peace,

(1) Jesus has of Catholics and Protestants about one hundred and seventy millions of followers. Buddha has upwards of four hundred millions of followers.

(2) I call Jesus a man. He was born and grew like any other mortal from childhood on to maturity.

surrounded by friends; the Jews, more barbarous and blood-thirsty than the Hindus, condemned Jesus to the cross, but their very cruelty has only served to emphasize and immortalize his life. Each of these men brought a better faith into the world than any their own people had ever before known. And after their deaths, most marvelous stories began to gather about their names.

Of Jesus, it is said some wise men came to Jerusalem saying they had seen his star in the East, and had come to worship him. (3)

And "Lo, the star," it is said, "which they saw in the East, *went before them,* till it came and *stood over* where the young child was." Of course, when Matthew wrote that line, he had no conception of what a star is, or was. He must have supposed that it was a little luminous lump of nebula, about the size of a man's fist. He certainly did not know that the nearest star to the earth is many millions of miles distant, and that if it should approach us, as that star is alleged to have done, there would be such a crash of worlds that there would be no further use for any religion whatever. Jesus and Bethlehem would instantly have been crushed out of existence. (4)

(3) Who those wise men were, we cannot tell, as neither their names nor country are given. Nor are we told whence they came, nor whither they returned. In fact, they at once drop as completely out of sight as if the earth had opened and swallowed them.

(4) I shall be told that it was something that had the *appearance* of a star. I answer, that the record says "*it was a star.*" Matthew (ch. 2) would have saved his reputation, if he had said it had the *appearance* of a star.

Section 2. The Hindus went to even greater lengths; for they specified the particular star "Pushya" as the one that *came down* to welcome Buddha. But both of these star stories must at once be set aside and dismissed as utterly improbable.

The wise men, we are told, found Mary and the baby in a "house," and they "fell down and worshipped him," presented him treasures, etc. They must have remained over night, for they were warned of God in a *dream* "not to return to Herod." (5) And when they departed, the angel of the Lord appeared to Joseph in a *dream,* wherein he was told to take the child and his mother, and flee into Egypt, and remain there until the angel brought him word, lest Herod destroy the child. (6)

The necessity was seemingly so great, that, it is said, Joseph and Mary *fled by night* with the child into Egypt. (7)

We are next told that "Herod was exceeding wroth" that the wise men did not return, and thereupon "he sent forth and slew all the children in Bethlehem, and the coasts thereof, from two years old and under." (8)

(5) Matt. 2, v. 12.

(6) This trip to Egypt is made because Hosea 760 years before this, had said, "Out of Egypt have I brought my son." (Hosea, ch. 11, v. 1.) Is it not somewhat hazardous to lay the very foundations of our faith on dreams? (Matt. 1, v. 20, and Matt. 2, v. 13.) Who told Matthew of these remarkable dreams? I shall mention this again when I come to speak of apochryphal gospels.

(7) Matt. 2:14.

(8) I have shown in my preceding chapter, section 5, that

In regard to this monstrous order of Herod, (if he ever issued such a one) it is passing strange that neither Mark, Luke nor John makes any mention of it whatever. Is it not reasonable to suppose that a deed so awful, detestable, and cruel beyond description, committed against the little innocents, would call from those writers a stinging condemnation, if such a thing really happened?

Luke, in his story of the birth, says that some shepherds were keeping watch over their flocks, when an *angel* came unto them, and gave them a fright; but the *angel* told them to "fear not, for he brought them good tidings." "A Saviour," he said, "is this day born in the city of David" and they would "find the babe wrapped in swaddling clothes lying in a manger." (9)

We have seen how the angels sang for joy when Buddha was born, (10) and Luke tells us "that suddenly there was with the angel, and shepherds, a multitude of the heavenly host, praising God, and saying 'peace on earth, and good will toward men.'" And when the angels were *gone away into heaven* (11) the

there is a lack of proof that Matthew is right as to "the slaughter of the children," but if we can rely upon the Protevangelium, ch. 18 and 21 and 22, then Matthew does not stand alone. The gospel of infancy, ch. 9, says Joseph was to start for Egypt at the crowing of the cock, but it nowhere mentions the slaying of the babes. But those who hold to the three canonicals, refuse to credit the Protevangelium, or the gospel of the Infancy.

(9) Luke 2:8 to 20.

(10) Ch. 1, sec. 1, ante.

(11) Luke 2:10 to 21. It is remarkable that neither Matthew, nor Mark, nor John have anything whatever to say about that multitude of angels which Luke mentions (Luke 2, v. 15) as going away into heaven.

shepherds went with haste, and found Mary and the babe, as the angel had told them.

Section 3. Matthew, as we have seen, (12) hurries Joseph off to Egypt, by night. Luke says, "When the days of her purification, according to the laws of Moses, were accomplished, they brought Jesus to Jerusalem to present him to the Lord." (13) Forty days therefore elapsed from the birth, to the time they brought him to the temple.

Bethlehem being only five or six miles southeast of Jerusalem, if Jesus' life was in danger, why did they bring him to Herod's very door? If Herod was then alive, would he not know of this? How easy for him, even if on his death-bed, to send a trusted messenger and learn the whereabouts of Jesus. Devout old Simeon, we are told, was at the temple, and took Jesus in his arms; and Anna the prophetess was there, and a pair of turtle doves, or young pigeons, were offered as a sacrifice. "And when *all these things were performed,*" Luke says, "they *returned unto Galilee,* to their own city, Nazareth." (14)

Here, now, is *a flat contradiction between two gospel writers.* They both cannot be right. One or the

(12) Ch. 2:5, 14.

(13) Luke 2, v. 21 to 25; Leviticus 12:2 to 4. If a woman bore a man-child, she was unclean seven days, and on the eighth day, the child was circumcised. After that she must continue in the blood of her purifying 33 days.

(14) Luke 2:39. Matthew hurried Joseph and Mary and Jesus off to Egypt by night. (Matt. 2, v. 14.) Luke and Matthew seem to have been inspired differently on this point. Does a man have to be inspired to write down sober facts?

other is surely wrong. The Protevangelium, ch. 18, says: "Mary heard the children were to be killed, and she wrapped the child in swaddling clothes, and laid him in an ox-manger," but not a word is said about the flight into Egypt.

The gospel of the infancy says that "when Jesus was in the temple, the angels, praising him, stood round in a circle," like life guards around a king, (15) but it makes no mention of the slaughter of the children.

The flight into Egypt, and a residence there of three years, is set forth in the gospel of the Infancy, together with many wild and extravagant miracles performed by Jesus as a child. It is said that a bride who had become dumb, on taking Jesus in her arms instantly recovered her speech; (I will mention this more fully when I come to speak of apocryphal gospels, near the close of this book) (16); that a girl whose body was white with leprosy, was cured by sprinkling upon her some water wherein Jesus was bathed; and a tree, whose bark was used for healing, bent down its branches and worshiped him, as he approached it. It may have been the same species of tree that bent down in silent adoration to Buddha, at his coming. At

(15) Infancy, ch. 5. Here we come across the first mention of the mother as "*Lady Mary.*"

(16) Eusebius, a dishonest historian, in writing of these things about A. D. 325, sets them down as sober facts. He is misleading about Herod. Acts 12, v. 21 to 23. Josephus says, "Herod saw an owl sitting on a rope, which he said was an evil omen, and a severe pain arose in Herod's belly, and he fell sick, and said to those who called him a God and Immortal: 'Alas, I am soon to be hurried away by death.'" Antiq. Book 19, ch. 8, sec. 2.

Buddha's advent, we are told that even *dead trees* put forth leaves and flowers. There is, no doubt, just as much truth in one story as the other.

Zoroaster, a great religious teacher, who preceded both Buddha and Jesus by centuries, was likewise welcomed in a peculiar manner. We are told that for three days and nights before he was born the whole village became luminous, and a divine radiance, surpassing the brilliancy of the sun, encircled his father's house. Moreover, we are told that Zoroaster laughed outright as he came into the world. The Herod of that day was a wicked Karap, or wizard, who sought to kill the child by placing him in front of a herd of cattle. But an old ox, it is said, stood guard over him until the herd passed by. Failing in that the wizard sought to burn the child, but the fagots would not take fire. Then Zoroaster is flung into a wolf's den, but two angels, Srosh and Vohuman, close the wolf's mouth, and he is saved. They seem to have had miracles in Persia, as well as in India and Palestine. (17)

Section 4. We shall see further along how angels ministered to both Buddha, Jesus and Zoroaster. In one place it is said an angel actually held down the branches of a tree and thereby saved Buddha from being drowned in the Ganges. We shall be told how Jesus fasted forty days in the wilderness, and that angels came and fed him. And that an angel *actually*

(17) See Whitney's *Zoroaster*, chapter 3. And *Dinkard*, ch. 3, sec. 16 and 46, and *Dinkard*, p. 146, vol. 47, Sacred Books of the East.

introduced Zoroaster to the Almighty. But now, for many centuries past, this wicked and perverse world has not either seen or heard so much as the rustle of an angel's wing.

The Bethlehem incarnation and birth, we must remember, was preceded more than one thousand years by the incarnation and birth of the Hindu God, Krishna or Vishnu. Bhagavat Purana tells us of Vishnu's miraculous conception and birth; that he was born in a dungeon, the walls of which, at his birth, were strangely illuminated; that a chorus of devas (angels) welcomed his advent, and as soon as born he had the power of speech and conversed with his mother. Buddha, as we have seen, possessed at his birth the power of speech and said to his mother, "I have been born to save the world." Krishna (Vishnu), like Jesus, was cradled among shepherds.

We are told that Cansa, the ruler of the country, fearing the loss of his kingdom, sought the life of Krishna, and the child was only saved by being hurried away at *night* and concealed in a distant region. Cansa, the Herod of the East, finding himself "mocked" (18) slaughtered all the young children in his kingdom. (19)

Krishna, even when a child, we are told, performed

(18) Matt. 2, v. 16.

(19) I have followed in this matter Rev. Thomas Maurice, in his history of Hindostan, vol. 2; he insists on the vast antiquity of the Hindu scriptures. That great scholar, Sir William Jones, says the birth of Chrisna is many centuries before Jesus. Col. Wilford puts the time 1300 B. C.; others, several centuries later.

many miracles. He raises the dead to life, he strangles a huge serpent, he cures lepers. While still a boy the other boys choose him King. In the gospel of the Infancy (ch. 41) we are told that Jesus ranked the boys together as if he were a king and they spread garments for him to sit upon and crowned him with flowers. Is it not very remarkable that the happenings at Jesus' birth so nearly resemble or duplicate those of Krishna, who preceded him by more than a thousand years?

Section 5. The lavish supply of angels in Persia, Judea and Palestine seems to have completely exhausted the entire stock. And now for nearly twenty-four hundred years in India and three thousand years in Persia and nineteen hundred years in Palestine, not a single blessed flyer has ever put in an appearance. Why have we been so slighted? Do we not need their presence and counsel as much as those men of Palestine and India and Persia? But it is said we have the scriptures, and do not need them. I reply that I have just shown that Matthew and Luke tell *two very different stories* on an important point, and I am not certain which is right; they both may be wrong. And others may be wrong too. Moreover, the Jewish mind for a thousand years had been sedulously taught to believe all such improbable things. They were fireside sayings. They had written them in their books as true. The people of India and Persia in such matters led the way. The Jews simply copied the extravagances of the East. In fact, all religions two thousand years ago

preached the improbable, and the improbable has come down to us.

Let the reader understand me. I do not say that angels did not appear, as Luke says (20), and that then they went away into heaven. *For I was not there to see that remarkable phenomenon.* Luke himself was not an eye witness of that of which he writes. He admits this, for in the very first verse of his first chapter he says that "many" having taken in hand to set forth the things *believed,* it seemed good to him, also, having had a perfect understanding, to write. In truth, he had manuscripts, some think more than a dozen, before him, from which to make up his gospel; and no doubt he tried to sift them and reach the truth, just as I am doing as I write these lines. If there was a divine influence at his elbow to guide his pen aright, I pray that the same influence be not withheld from me.

Section 6. Here now I must digress a little and say a few words about John the Baptist, the predecessor, and, as it were, the teacher of Jesus. John, who was a little older than Jesus, was a Nazir from his birth. That is, he was of the Priestly class (21) and subjected to a vow of temperance and chastity. (22) The first certain glimpse we catch of him, he is preaching to great audiences in the wilderness of Judea, clothed only in a raiment of camel's hair, and his food, it is said, was locusts and wild honey. (23) He must have

(20) Ch. 2, v. 15.
(21) Luke 1, v. 5.
(22) Luke 1, v. 15.
(23) Matt. 3, v. 1 to 5.

been an orator of wonderful power, for people flocked to him in great numbers, from "Jerusalem and all Judea." They came to him from as far north as Nazareth in Galilee. Even Jesus was drawn to him and received baptism at his hands. (24)

Some of the Pharisees and Sadducees having been sent as spies to watch John, he pointed to them and exclaimed: "O generation of vipers, who hath warned *you* to flee from the wrath to come?" (25) His austere life led many to believe that he was Elias, returned to the earth (26), and in truth there was a striking resemblance between the two. It is possible that later influences may have caused the Baptist to lead his anchorite life; for the Essenes or Therapeutae were grouped in plentiful numbers not far from John's scene of activity. It is highly probable that the story of Buddha's solitary life in the forests of India had reached John; as Babylon, long before Jesus was born, was seething in Buddhism. In fact, Buddha's doctrines had reached Syria and Asia Minor two centuries before John the Baptist's time. Ezekiel sprinkled clean water upon his converts. (27) Buddha, however, allowed his people to follow the customs of their own family (28), but they must, before admission to the order, remain four months on probation. (29)

(24) Matt. 3, v. 13 to 16.
(25) Matt. 3, v. 7; Luke 3, v. 1 to 7.
(26) Malachi 4, v. 5. Matt. 11, v. 14.
(27) Ch. 36; v. 25.
(28) Max Müller; Sanskrit Lit., p. 50.
(29) Vol. II, Sacred Books of the East, p. 109, and vol. 13, p. 109.

With Subhadda, the last convert which Buddha received just before his death, the four months' probation was omitted and the following ceremony took place:

Subhadda was taken on one side and his hair and beard shaved off; then they poured water over his head and clad him in yellow robes, and had him repeat: "I take my refuge in the blessed one; I take my refuge in the Dhamma (the law) and in the fraternity of Bhikkhus." John the Baptist did not follow this plan; he led those who sought baptism down into the river Jordan and washed them; and it is thought that after he had poured water on their heads he finally plunged them under the water. One of his strict conditions was that the sinner must repent. (30)

Now, while John was baptizing unto repentance, Jesus came; but why the need of *his* baptism if he was a *sinless* being? unless it was to show that thereby he severed his connection with the Pharisees, or possibly as an example to others.

Jesus, it must be remembered, was born a Pharisee, and the Jews *never practiced confession* and *immersion;* but the Essenes, on the Eastern shores of the Dead Sea, not far from John, practiced both. Ablutions were familiar to the Jews, but confession of sins and total immersion never until John; and he no doubt caught his inspiration from the Essenes. And when Jesus began to preach, his first words are borrowed

(30) Matt. 3, v. 11.

from John: "Repent ye, for the kingdom of heaven is at hand." (31)

John preached against the rich and said: "He that hath two coats let him impart to him that hath none." (32) Jesus preached the same doctrine. (33) Concerning John's diet on "locusts and wild honey," the locusts were simply a bean or seed taken from the locust trees which grew near the western shores of the Dead Sea. The wild honey was a gum made from the sweet leaves of shrubs, which were plentiful in that vicinity. The juice of these leaves was called by the people "wild honey." The seeds or beans of the locust tree, stewed with the sweet leaves, made not an unpalatable diet.

John's ministry, unfortunately for the world, was cut short in the midst of its great usefulness. There is an old Persian tradition that Zoroaster lived for twenty years in the wilderness on cheese. But locusts and wild honey with cheese added, would seem to be a slim diet to build a religion upon.

The evil eye of Herod was upon John, and he bound him and cast him into prison. The whole wretched story is told in ch. 14, Matthew, and Mark 6, v. 17 to 26. But in reading ch. 11, Matthew, v. 2 to 6, there is a sorry disagreement with ch. 3, Matthew, v. 14 to 17. Observe that John makes no mention of that voice from heaven. (34). Moreover, while in

(31) Matt. 3, v. 2, 3, 17; Mark 1, v. 15.
(32) Luke 3, v. 11.
(33) Matt. 5, v. 40, 43.
(34) Matt. 3, v. 17.

prison he sent two of his disciples, who asked Jesus: "Art thou He that should come, or do we look for another?" (35) Does not this prove that John did not know who Jesus was at the time of the baptism? If he knew before the baptism, why this inquiry later on? Josephus, Antiq., Book 18, ch. 5, tells us that Herod caused John to be beheaded lest his wonderful eloquence win so many followers that he would ultimately raise a rebellion. But no mention whatever is made of his being cast into prison and thereafter beheaded on account of his criticism of Herod for having married Herodias. John's note of warning to the world (36) will probably never fade from the memory of man.

(35) Matt. 11, v. 1 and 2.
(36) Matt. 3, v. 2.

CHAPTER VI

A Few More Parallels.

Section 1. It may seem strange to the reader that miracles most marvelous are alleged to have taken place at the *natal* hours of both Buddha and Jesus, and that, thereafter, all exhibitions of the supernatural immediately subsided in both cases for nearly thirty years. (1)

It is mentioned of Buddha that, when *twelve years old,* he was sent to some teachers for instruction, and at one sitting he surpassed them all. Jesus, when *twelve years* of age, went on a trip with his parents from Nazareth to Jerusalem, to be present at a feast of the Passover. The caravan, after traveling a whole day on its return, missed the lad, and at the end of a three days' search he was found in the temple, we are told, with the doctors of the law, both hearing and answering questions. "Thy *father and I* have sought thee sorrowing (2)," said Mary, as she discovered him.

(1) We have already noticed the miracles at Zoroaster's birth. See section 3, ch. 5, ante.

(2) Luke 2:41 to 48. Mary here calls Joseph the *father* of Jesus, and she ought to know.

Buddha lived in luxury in his father's palace until nineteen, when he married the beautiful Yasodhara, who bore him a son.

Jesus never married, and, no doubt, lived in "necessity's hard pinch" all his life, for he was later on heard to say, "the son of man hath not where to lay his head." (3)

Section 2. We have already seen the snares and allurements that were strewn in Buddha's path to entice him from a religious life and make him an earthly king. (4) His royal father spared no pains to win him to the luxuries of an oriental kingship.

In a chariot bespangled with jewels and drawn by prancing steeds, the streets scattered with flowers, hung with canopies and silken banners, the people all receiving the Prince with gladness, and whispering admiration of him, ministers of state attending him; the Prince rode through it all, silent, respectful, thoughtful.

His rooms were filled with fragrant buds and flowers; and at night, with music and dancing, beautiful women, some lavishly clad, were urged upon him, to entrap him, and win his heart to wickedness. In all this earth, for three thousand years, this scene no-

(3) Matt. 8, v. 20.

(4) Ch. 1, sec. 3 and 4, ante. We are told that when Buddha was about to depart from his father's castle, the Hindu devil promptly appeared and offered to make him sovereign over four continents and two thousand adjacent isles in seven days if he would just remain. Buddha's answer was, "I will make ten thousand world systems shout for joy." Birth stories, p. 84.

where has had its counterpart. There have been many old men who have abdicated thrones, and many, both old and young, have been forced to such an act. But here is a prince, in the early flush of manhood, hardly twenty-nine years old, his kingly father loving him, fairly doting on him as his successor, the people loving him and glad to salute him as their future king; but his mind is not on the carnival; he is looking beyond the present; he sees the impermanence of all earthly things. He turns a deaf ear about getting an illustrious name. Great thoughts have taken possession of his soul. Fortunes, palaces, empires, a life of ease and luxury, are in the balance against religion; and they all fly up in the scale as though they were only a feather.

He is going in search of a pearl of matchless price, to the swarming millions of India, and he is firm. "I am resolved," he said, "if I obtain not my quest, that my body shall perish in the wilderness." He is now, as we have said, twenty-nine years old, and he has renounced the world and is homeless in the forests with the ascetics. Here he remained six years in a great struggle, wrestling with the flesh that he might reach perfect purity of heart and establish here on earth the kingdom of Righteousness. (5) We leave him here and turn back to the man of Galilee.

Section 3. After Jesus was found in the temple he

(5) Vol. 13, Sacred Books of the East, p. 96, and Vol. 11, pp. 146 and 243. St. Paul had a similar experience: Romans, ch. 7, v. 20 to 25.

returned to Nazareth, and was thereafter "subject to his parents." Immediately after this episode, he drops out of sight utterly for *eighteen* years. (6) No miracles, no signs, no portents of a remarkable and unsurpassed future follow him. The world moves on the same as if he were not in existence. His daily life was probably that of many other young men in Nazareth, who have now slept for nineteen centuries in unmarked graves.

Joseph was a carpenter, and Jesus, no doubt, assisted him in building houses. We wonder if he ever caught a vision of the mighty future before him. Did Gethsemane and Golgotha, grim specters, never stalk across his pathway? Did he ever read Isaiah (11, v. 1 to 6), or suspect that He was the rod (7) that should come out of the stem of Jesse, or that he was the Lord's anointed, the Prince of Peace, the Wonderful Counselor, the Redeemer (8)? Was his *strange paternity* ever mentioned to him? Did he know anything about the "overshadowing" of his mother? Did any one in Nazareth ever talk to him about the Holy Ghost? Was the slaughter of the Bethlehem children a household shudder? Did his brothers and sisters ever mention his escape from it? Did Mary ever tell him about wrapping swaddling clothes about him and hiding him

(6) Luke, ch. 2, v. 45 to 52. Did he visit India in those eighteen years?

(7) Isaiah 61:1, 2, 44 and 24.

(8) Matt. 1:22, says, save *his people* (meaning the Jews) from their sins. Matthew was a Jew and his vision is limited to Jewry.

from Herod's wrath, in a manger? As he grew to manhood, was he all unconscious that he was to save his people from their sins? About all these matters he is silent, and nowhere makes any mention of his birth and his lowly couch in the manger; nor of his enemy, Herod, nor of Bethlehem as his birthplace. (9) While assisting Joseph, the carpenter, did he ever suspect that he was to be the Saviour of the world? (10)

He was undoubtedly of such steady, even deportment that mothers with marriageable daughters looked upon him with favor. Did those Nazarene girls never ogle him? Did they never try to get up a flirtation with him? Such a thing is not improbable, but we have no record whatever that those Nazarene people saw in Jesus anything different from any other sober, modest, quiet, orderly young man. Why, therefore, should he not receive the same attention as others of his age, habits and sex? Both Mary and Martha seem to have thought much of him. (11) Those Nazarenes saw him, probably daily, in his carpenter's apron,

(9) I have seen it published that Jesus *visited India,* and there learned his creed; that he was there from the time he was twenty until near thirty years of age; but the proof, so far, is not *absolutely convincing,* although it is a mystery as to where he spent those intervening years. With all due respect to his memory, it would seem that if Jesus was all-wise he would not have chosen such a lot of wicked men for his apostles; Judas betrayed him; Peter thrice denied him (Matt. 26, v. 70); all of them forsook him.

(10) Luke 2, v. 11.

(11) John 12, v. 1 to 3.

toiling at the bench with Joseph. They did not know, as John, in his wild extravagance, afterward said, that this Nazarene boy had made the world (12), and they would not have believed John if he had gone there and told them so.

Section 4. John would probably have been jeered at and scoffed at for his absurd and silly assertion (13). Those Nazarenes were not unfamiliar with Genesis, which says, "In the beginning *God* created the heavens and the earth." They would have pointed John to the very first line of Genesis, which impales him on a barbed point.

Concerning Jesus' education we know but little. But if at twelve years of age he was able to discuss the Thor (the law) with the doctors in the temple, he must have given it much attention. Books were not then, as now, on every hand; they were few; they were costly; and his poverty precludes the idea that he possessed anything more than a copy of the law of Moses; but with that law, his subsequent sermons show him to be thoroughly conversant. Jesus could write, yet he never wrote a line in the New Testament, but we are told that when a certain woman, charged with a serious

(12) John, ch. 1, v. 10, contains one of the most wild and wicked statements that I ever read. How can any sane man believe such stuff? Nothing that the ignorant Hindus ever put forth equals it in exaggeration, and they very frequently excel belief.

(13) Where did John get this special information about the creation of the world? Who told him? Jesus himself never made such a foolish claim; and that silly stuff was not written until about one hundred years after Jesus escaped from that Sepulcher. It is even possible that John did not write it.

offense by the scribes and Pharisees, was brought before him, they cited him to the law of Moses, which condemned her to death. And they said, "Master, what sayest thou?" Jesus was more than equal to the emergency, and stooping down, he wrote with his finger on the ground. (14)

There was a great audience in the temple, and Jesus had been sitting there, teaching the people, when this terrified woman was pushed through the throng and thrust into his very presence. She is trembling with fear; terror is stamped upon every lineament of her face. The scribes insist that the proof of her guilt is beyond all possible question. Now, if he condemns her, they will charge him with cruelty and barbarity. If he lets her go, then he himself is teaching in open defiance of the Mosaic law. Turn which way he may, the Pharisees think they have him completely cornered. They look about triumphantly. They question him: "Master, what sayest thou?" Jesus is writing on the ground. They press about him, and look over his shoulder to see what he has written. These men claim to be strict keepers of the law; they pay their tithes; they are conspicuous at the Passover;

(14) I am indebted to Professor Gregory, of Leipsic, Saxony, for an ingenious solution of this mystery of what Jesus wrote, though I am not entirely certain that he is right. But Professor Gregory cannot be far out of the way, for it can hardly be conceived that words less truthful and convicting could have scattered those Pharisees as did those words written on the ground, for the law violated by the woman. Levit., ch. 20, v. 10, and John 8, v. 1 to 10.

they claim to be sinless; they think Jesus is beaten. But what is he writing?

These are his ominous, convicting words:

"Eldad killed his friend, Modar, in the wilderness."
"Horan cheated Bunam's widow out of her house."
"Arved's wife was compelled to yield to the power of Muman."

Consternation has siezed the woman's accusers. Eldad supposed his sin was unknown, and as he reads of his crime, his face blanches as did the woman's a moment before.

Horan, who claimed to be honest and pious, is amazed to see his fraud written out, so that all could read it.

Muman's guilt is even greater than that of the woman he seeks to have stoned to death.

There is a shuffling in the crowd. Eldad is pressing his way out. Jesus now turns upon the woman's accusers: "He that is without sin among you, let him first cast a stone at her."

Again he writes upon the ground. Muman is squeezing through the throng to hide; mortification and fear are stamped upon his face. Horan, crestfallen and conscience-smitten, is striving to reach the door. One by one, all the other accusers slink away. Jesus and the woman are left alone. Jesus looks up, "Woman, where are those thine accusers? Hath no man

condemned thee?" "None, my Lord." "Neither do I condemn thee; go, and sin no more." (15)

There is no record that Jesus ever wrote another line; yet his name and fame fill the whole world with fragrance.

(15) John 8, v. 10 and 11.

CHAPTER VII

Buddha Seeks Religion in the Forest.

Section 1. If I could paint Buddha and Jesus as compared with other men, I would paint two mighty mountains, reaching from earth to heaven; the top of one in India, its base reaching the other in Palestine. On the top of one I would write the word "Jesus," on the top of the other "Buddha." At the foot of each of these mountains I would raise two insignificant hills, scarcely perceptible, and on each crest write the word "self-love." These men so loved mankind that they both devoted their lives to the welfare of the race. The mountains represent their complete unselfishness, the mole-hills their self-love. One of these men, after a short and brilliant career, was cruelly nailed to a cross; the other toiled to his dying hour to guide his people into a sure haven of rest and peace. No man can be truly great whose very soul is cankered with selfishness. Greed of wealth—in other words, selfishness, in one form or another—stains the whole calendar. Some men, selfishly and unjustly, wring millions from

the people, and then to gain the name of being generous and liberal donate a bagatelle to some university or library. This has been done in America. In truth, such men are only gigantic robbers under the forms of law; but,

> *"Despite their titles, power and pelf,*
> *The wretches concentered all in self,*
> *Living, shall forfeit fair renown,*
> *And doubly dying shall go down*
> *To the vile dust from whence they sprung;*
> *Unwept, unhonored and unsung."* (1)

Such men forget that Jesus said: "Love thy neighbor as thyself." They never heard (nor would they have heeded if they had heard) that Buddha preached and urged that "men should *be kind* and peaceful, bringing hurt to no one; and that all should be truthful, pure, honest, just." (2)

Section 2. Both Jesus and Buddha, as we have seen, are said to have *come down from heaven* to bless the race; but I shall treat them simply as men of the very highest type; supreme in love and mercy and all the great moral attributes. (3)

(1) I have changed Sir Walter Scott's inspired stanzas to hit the coal robbers, the oil thieves, the steel swindlers, and I might greatly prolong the list, including all trusts and all unlawful combinations. There are plenty of the thieving brood in America.

(2) Vol. 11, Sacred Books of the East, p. 144, and Vol. 13, p. 95.

(3) I do not say as a matter of fact that they did not come down from Heaven. I simply affirm that the record seems to

Their followers have given them many endearing names. Buddha is called The Great Samana, The Blessed One, Bodhissatta, Tathagata, Gotama, The Enlightened One, The Master, The Holy One, The Lord of the World, The Redeemer, The Great King of Glory, etc.

Jesus is called The Son of God, The Redeemer, The Saviour, The Lamb of God, The Prince of Peace, The Everlasting Father, etc.

As Buddha preceded Jesus about five hundred years, let us follow his fortunes for a time. We have seen him at the edge of the forest, where he dismisses Kandaka, his servant, with the injunction that he tell his father, the king, to stifle every feeling of affection for him, as he has entered the mountain wilds, where he expects to undergo a painful discipline in seeking true religion. Again we have seen him in that great struggle for perfect purity of heart. (4) He is now in the forest, and a new world opens on his astonished vision. He found men undergoing the most terrible austerities, hoping thereby to gain, at the end of life, a birth in heaven. Some subsisted on roots and twigs; others captured their food and ate it, as did the birds. (5)

Some were letting water drip continually on their

be faulty. Such proof would not stand a moment in a Court of Justice. In truth, they were born the same as other children. Their bodies therefore did not come down from heaven, or go up to heaven. In fact, Buddha, as we shall see, was cremated.

(4) Ch. 1, sec. 5, and ch. 6, sec. 2.

(5) Fo Sho Hing, Varga 7, verses 513 to 526.

shaven heads; while others submerged their bodies in water and lived as near as possible as the fishes live.

No wonder the prince regarded those men with pity and was staggered to think that such suffering must be endured "in quest of heavenly reward"; thus, in the circle of birth and death, "enduring affliction that they might attain a *felicity not granted on earth.*"

Those Hindu ascetics believed that in some former births great sins had been committed by them, and that they were thus atoning for them. The Jews, a thousand years before Buddha was born, invented a much more convenient way of atoning for *their* wickedness. Once a year they brought a bullock without the camp and burned him in the fire to make an atonement for all *their* sins. (6)

The Jews were told to wail and moan. They girded themselves with sackcloth and scattered ashes on their heads (7). This was common even in Jesus' day (8), and the Catholic Church has brought it down to a very recent period.

Section 3. Those ascetics which Buddha found in the forests went to awful extremes in mortifying the flesh; they punished it terribly with every kind of affliction; all in the interest and name of religion. But Gotama said to them: "If you regulate the *mind,* the body will spontaneously go right." (9) Whether he uttered those words then, I know not; but they were,

(6) Levit., ch. 16, v. 27 to 34.
(7) Joel 1, v. 13; Isaiah 22:12.
(8) Matt. 11:21.
(9) Fo Sho Hing; Varga 7, v. 527.

and are, everlastingly true. The mind is the master; the carnal body, the servant; and to macerate the servant is not "regulating the mind." Paul copied Buddha five hundred years later, when he said: "The weapons of our warfare are not carnal, but we bring into captivity every thought." (10)

There were still other rites performed by those ascetics, such as sacrificing to fire, sprinkling butter libations and chanting mystic prayers at the close of the day; for all of which the prince could see no sense or reason. They chanted mystic prayers until the sun went down. (11)

"The law which you teach," he said, "you inherit from former teachers; but I seek a law more in accord with human reason; therefore this is no halting place for me." And as he turned to go, the company all followed him and besought him to remain. Thereupon he was told to visit Arada, a most wise teacher, a great man, who could explain the laws of life and death to him. Such was the inauspicious opening chapter of the greatest religious ferment that up to that hour this wicked old earth had ever seen. Buddha himself probably never dreamed that twenty-four hundred years later he would have nearly one-fourth of the whole religious world in his train.

Meanwhile, at the palace, which the prince had deserted, there was great commotion. Kandaka, his

(10) 2nd Corinthians, ch. 10, v. 3 to 6.

(11) That silly old custom was also prevalent with the Hebrews. It is said they could actually walk through fire. Isaiah 42:2.

servant, was charged with taking him away. "Not so," he replied, "he sent me back. I lovingly followed him, but he put upon himself the religious garb and with shaven head entered the sorrowful grove."

Gotami, his aunt, who had been a mother to the prince, on hearing that he had become a recluse, was broken with grief. "Oh, how can his tender feet," she cried, "tread the stones and thorns of the wilderness? Nourished in the palace, clad in garments anointed with perfumes, now shivering with the blasts of night —how can my son endure all this?"

Then Yasodhara, his wife, broke in: "You two," she said, "went forth together; where is he, thou vicious reptile? You were in league against him; go and bring him safely back to me." Kandaka tearfully replied: *"The Gods are in this."* "The City Gates, on his going forth," he said, *"wide opened themselves.* (12) The whole roadway, along which he rushed, was strangely lighted." On hearing this Yasodhara, with moans and tears, flung herself upon the ground. "My Lord," she said, "has deserted me. The Brahman law requires the husband and wife together to take part in religious rites; but my Lord has fled, to wander alone in the rugged wilds."

"Can he forget Rahula, our son? Or has he fled from jealousy to find a nymph of the woods or mountains?"

(12) It was a miracle, similar to the one mentioned in Acts, ch. 12, where the iron gate opened *of its own accord,* to let Peter out of prison.

Section 4. The king, on learning all this, was so filled with grief that he at once fasted and prayed the gods to restore his wandering son. "He was my hope, my only joy," he said, "yet he is gone. Here am I, in this great palace, solitary, alone, while he wanders footsore in the wilderness. I care no longer to govern; but I cannot die. Once my will was steadfast, difficult to move as the chained hills; but now my mind is dazed. I am tossed to and fro like a ship on a changing tide. There is one only hope: go, my ministers, search him out; break down his resolution and bring him quickly back to me." (13)

The ministers made haste to leave, and were greatly shocked to find Gotama in a lonely forest, with his head already shaven, his garments so soiled that they scarcely recognized their once bejeweled prince. They told him of his sorrowing father; how sleep had fled from his eyelids, and that night and day the tears streamed down his cheeks; that he had sent them hither to urge his quick return. "Religion," they said, (14) "does not require wild solitudes; a thoughtful mind and a devoted heart will bring you inward peace."

They mentioned Gotami, the aunt, who had reared him from infancy; her grief and her distress; that Yasodhara had fallen in a swoon when she learned that he had fled to the woods; that the king, the court and the common people would all exceedingly rejoice at his return.

(13) Fo Sho, Varga 8, verse 662.
(14) Fo Sho, Varga 9, verse 688.

These words, most kindly meant, and calculated to shake a very firm purpose, only brought to Gotama a most distressful state of mind. "Whoever neglects careful consideration of the present life," replied the prince, "puts his all in jeopardy. I pity my kingly father in his fathomless grief, but in this life the ties of blood are often severed. We are born, we love, and are loved in return; but every changing hour leaves his mark upon us all. We grow old, wrinkles come, we fade, and in the end death claims us.

"You would make me king, and it is hard to resist your pleadings. You would surfeit me with sensual pleasures; but my destiny and delight are in religion. I renounce the kingly estate, which my father and you would thrust upon me. I turn my back upon kingly leadership. Shall I return to lust, passion and ignorance, having once thrust them forth? To wear this hermit vestment was my firm purpose when I left my father's palace. To now go back to the soft dalliances of love would be to miss my mission."

The ministers rejoined: "Man's duty is to the present. It is a question yet in suspense whether *there be, or be not, a hereafter.* If there be *nothing beyond this life* then you miss all present pleasures and gain nothing. But if there be an after world, what proof have you that your hermit garb will fit you for it better than the mild scepter of a faithful king? Hereafter *is,* or *is not.* But there is no certain proof of anything beyond the present solid earth. All beyond is vague, uncertain conjecture. We may hope, we may

dream, we may pray, we may speculate, we may argue, but old age and disease come at last, and death, like a robber with a drawn sword, follows us all and finally cuts us down. The curtain falls. Now tell me, what is behind that curtain? Is it a curtain or is it a wall? Is there truly *anything but hope?* But suppose there be a hereafter? Where is it to be? Have the gods contrived another world, different from this? If so, will not a *high moral life,* which you can lead in your father's palace as well as in these woods, equip you for that world? In the universe, if there be a *million* worlds, truth, morality, virtue, justice and mercy must be the same in all of them. Other princes and even kings have for a time dwelt in these mountains; but they returned and ruled wisely.

"How can it be wrong for you now to return, and by your wisdom advance true religion with all your people? Remember that every day you wander here your royal father is sighing for your return; that Yasodhara mourns your absence; that Gotami is in tears; that Rahula will fly to your arms; that all the people will give you joyful welcome."

The prince replied briefly: "The sun and the moon may fall to earth (15), lofty Sumeru may melt away

(15) Buddha says the sun and moon may fall to the earth; but he ought not to have misled Jesus; for Jesus says the stars shall fall from heaven, etc.: Matt. 24, v. 29. However, it may be that Isaiah, who lived about two hundred years before Buddha was born, was the first transgressor, for he says the stars shall not give their light. Isaiah misled Mark, for Mark says the stars of heaven *shall fall.* (Mark 13, v. 25.) Astronomers tell us that there are more than three hundred and fifty millions of stars up to the twelfth magnitude. Now some of those supposed

and disappear, and yonder snowy mountains sink down; *but my purpose shall not change.* I have entered on my course, and neither fierce fire nor freezing cold shall move me from it."

With that the prince rose and walked slowly away, and the ministers, seeing their mission utterly hopeless, went sorrowfully back to the king.

stars are suns; vastly larger than our Sun. Moreover, the *nearest* fixed star is *twenty billions of miles distant.* And for such stars to fall to the earth, at the rate of *twenty thousand miles a day,* it would take so long that a child born when they began to fall, would be a graybeard long before they reached the earth.

CHAPTER VIII

Buddha Rejects a Kingdom.

Section 1. After leaving the ministers, Buddha took up his march for Vulture Peak, about 180 miles distant from his father's palace at Kapilavastu. On entering the village at the Peak, the people were so struck with the exceeding comeliness of his person that they swarmed after him, and some hastened to pass him, that they might turn back and gaze upon his handsome features.

We have already passed by many such incidents, and, as we shall encounter them again, I shall here briefly describe Buddha, as well as possible, from the many pen pictures found in the Indian books.

The old Rishi (prophet) at Buddha's birth, observed that he was a most excellently endowed child. "His eyes," he said, "are bright and expanding; the iris a clear blue; his face surpassingly beautiful, and so formed as to give promise of superiority in the world."

Gotami, his aunt, who nursed him when a child, mentions his dark, glossy locks (1); his broad shoulders

(1) Of course, as a recluse, these were shorn off.

and his lion step; broad between eyes deep and piercing, as if they would look through all the worlds. Others have described him with a well moulded and capacious head; a body straight as an arrow; his whole make-up at once commanding and attractive.

He was probably a little more than six feet tall, and of athletic build; but with a disposition mild, gentle, winning. Such a person, among any people, becomes at once a leader, without his seeking. It was soon noised about that this majestic looking person was none other than a prince of the Sakya race, now a recluse. Whereupon Binbasara Raga (king) ordered his royal equipage to pay him a visit; and on seeing him could not understand why the descendant of an illustrious family should leave a palace, where attendants waited upon him, and where perfumed garments and anointings were his portion. Just how he could put all these aside, and wander in the woods, houseless, in the coarse garb of an ascetic, the king could not understand.

"Your hand," said the king, "instead of taking its little stint of food, ought to grasp the reins of empire."

Binbasara then entered into a long argument to convince Buddha that his course was wrong, and, as an inducement to change it, offered to divide his empire with him. "You are young and lusty," added the king; "now is the time to enjoy yourself. When age wrinkles your brow, and desire fails, then seek the solitudes and perform your religious duties, as have

the kings who have gone before and are now receiving their reward in heaven."

Section 2. The prince respectfully replied that the king's liberality and kindness were known to the farthest limit. "You, O King, would have me go back to the wealth of a kingdom, or take a part of yours. But I seek neither the kingdoms nor the riches of this world. What, at best, is wealth? It is no more to a wise man than a chip, a feather or a stone. It is trash." Yet, how painfully do men toil and scheme after it! This world has gone stark mad in pursuit of it. O, covetousness! how many crimes hast thou committed. Thou hast robbed the unsuspecting, and plundered the innocent. (2)

And there is lust, its wicked brother. Those two wretched outlaws ride triumphantly through the world, robbing innocence of its portion, and purity of its charm. "You, O King! have asked me to share with you the dignity of your realm. In return, I beseech you to go with me in search of that which will put an end to birth, disease and death."

"We have been taught to offer sacrifices, to appease the Gods; but why destroy life to gain religious merit? Does pure religion require that we must wade through slaughter to obtain it? Will the slaying of that which lives, open the portals of heaven to us? There are those who, with great austerity, practice those rites; yet they neglect the rules of moral conduct. How can it be that by *killing an animal and burning it,* some fu-

(2) Varga 11, verse 867 and following, Fo-Sho-Hing.

ture or present good shall come to us? This world is draped in sorrow, and there has been in the past much wasting of life to banish it. Yet it pursues us unceasingly. I seek a mode of escape as yet untried. Slaughter and religion are opposites. They are enemies. They cannot go hand in hand. I pray thee, O king, put an end to slaughter."

These words of the prince so filled the king with new emotions, that he at once, with great reverence, replied:

"Go seek that of which you are in quest; it is worthy of all endeavor. If you obtain it, then quickly return, and in mercy let me become an early partaker of it." (3)

Section 3. In Gotama's severe denunciation of bloody sacrifices, his vision must have reached beyond the confines of India, for the Indians, long before he came upon the stage, had abolished it. That senseless and wicked abomination, the Hebrews seem to have clung to and followed with greater pertinacity than any other people. Less than four hundred years before Buddha came, the King of Moab offered his eldest son upon the walls of a city as a burnt offering to his god, that he might win a victory over Israel and Judah. (4)

And only about two hundred years before Buddha and Binbasara held their conference, Ahaz, the king of Judah, sacrificed his own children by burning them

(3) Sacred Books of the East, vol. 19.
(4) 2nd Kings, ch. 3, v. 27.

in the valley of Hinnon. (5) Those kings may have copied Abraham, who bound Isaac upon the fagots, and would have offered him up had not a ram just then became tangled in the bushes. (6) However that may be, we are certain that centuries before Moab and Ahaz burned their children, the Hindus, being less given to blood and more to contemplation than the Hebrews, invented a much easier method. They substituted a horse; later on, an ox; then, a sheep, and finally, a goat. The sacrificial essence, passing on down, at last slipped from the goat and entered the ground, from which rice and barley sprung up. (7) Thenceforth they offered rice cakes, milk and clarified butter. Even when Jesus was presented to the Lord in the temple at Jerusalem, they sacrificed two young pigeons. (8)

Thus while rice cakes were being offered as a sacrifice in India, the Hebrews were using divinations and enchantments in Palestine, and were worshiping

(5) Second Chron., ch. 28, v. 3.

(6) Max Müller, Anc. Sanskrit Lit., 419, says: "Human sacrifices are not incompatible with a high stage of civilization; especially by a people who never doubted the immortality of the soul." How any sensible man can make such a reprehensible statement, is at least astonishing. Human sacrifices had their origin among barbarous tribes. The Hebrews, nowhere in the Pentateuch, nor in Kings or Chronicles, teach the immortality of the soul. Moreover, no people in a high stage of civilization will permit human sacrifices.

The Hindus offered up a mock-man (Kimpurusha). Some say Kimpurusha was a monkey; others that Kimpurusha means a wicked man.

(7) See pages 47 to 52, vol. 12, Sacred Books of the East; also section 5 of chapter 2, part second, Whitney's *Zoroaster*, p. 216, on Brahmanism and the Mosaic religion compared.

(8) Luke 2, v. 24.

idols, and causing their sons and their daughters to pass through consuming flames. (9) The logic of these sacrifices, as blind old Homer tells us, was that the gods *were persuaded by gifts.* Think of it! that Almighty God could, or can, be moved by burning a man, or a bull or goat, or rice cakes and butter! Yet we continue to publish those old heathenish records as a part of our Holy Bible.

(9) Second Kings, ch. 17, v. 12 to 17.

CHAPTER IX

The Fastings and Temptations of Buddha and Jesus.

Section 1. Did Jesus and Buddha, as asserted by their followers, come down from heaven to bring salvation to the race? Of Buddha, it is said he was born for the good and blessing of the world. (1) Jesus said, "The Lord hath anointed me, to preach the gospel to the poor." (2)

Both of these men are alleged to have voluntarily undergone an *incarnation,* that they might teach righteousness to the remotest corners of the earth. Both fasted; but that was not strange, for fasting was then practiced in nearly all religions, and in some even yet. Moses, it is said, fasted for forty days and forty nights, without either bread or water. (3) He was then up there on Sinai, we are told, with the Lord, fixing up the ten commandments; but why it was nec-

(1) Vol. 10, Sacred Books of the East, p. 123, 2nd part.

(2) Luke 4, v. 18, quotes Isaiah 61, 1. But whether Jesus quoted Isaiah is *not* certain; neither is it *certain* that Buddha used the words attributed to him in Fo Sho Varga, 26, section 1991. Both of these men were establishing *new religions,* and their followers made, and still make, great claims in their behalf.

(3) The reasonable supposition about Moses' fast, is that he was there writing upon those two tables of stone; but why the writer of chap. 24, Exodus, v. 23, should state that he *fasted* all that time, is hard to understand.

essary for him to fast for nearly six weeks has never yet been explained.

The fasting of Jesus for forty days was probably copied from Moses, but he did not in that matter, as in many others, copy from Buddha; for Buddha, at the utmost, only fasted four weeks; and some claim that his fast barely extended seven days. Nor did Jesus copy from Buddha the long and severe penance which the latter endured in the forest of Uravila. Here, for nearly six years, Buddha strove to repress every bodily passion; and with purity of heart gave himself up to meditating upon the great problems of life; the impermanency of all things, age, disease, death and, after the death of the body, *Nirvana*.

He subsisted for a time, it is said, on a grain or two of hemp seed per day, and this he continued until his limbs became so weak and wasted that they could scarcely support his attenuated body. His fame as a persistent ascetic was, meanwhile, spreading far and wide. A Burmese writer says: "It was like the sound of a great bell hung in the canopy of the skies."

On further consideration Buddha concluded that the withering of his body was not the true way of salvation. Another method must be tried. He would bathe his body, refresh it with food, and by a composed mind seek that ecstasy which emaciation and mortification could never bring. At his feet flowed the Narangana river; and into this he plunged for a bath. On seeking to leave it, his exhausted strength gave way, and he fell back hopelessly into the stream.

But just then when death seemed about to snatch him, an alleged miracle takes place. A heavenly spirit, we are told, is close at hand, and seeing Buddha's peril, reaches a branch to him, which he grasps, and is safely drawn from the water. (4) Then an angel (perhaps the same one) told Nanda, the daughter of a nearby herdsman, to bring Gotama some rice and milk, which, when brought, she bowed low at his feet and offered to him.

This renewed him, but his critics were near; they were then, as now, always at one's elbows, ready to pull one down. In Buddha's case they were the five Bhikkhus who had lived with him in the forest. For this sensible act they said his religious zeal was flagging. And they deserted him and went back to Benares.

Section 2. A sublime purpose of a great mind is never thwarted by small obstacles. Buddha was now, after six years of persevering penance, alone in a lonely forest, barefooted, poorly clad, nothing but an alms bowl in his possession, to call his own. Yet this man, thus situated, thus equipped, is ultimately to shake the whole Eastern world!

Looking back now twenty-four centuries, we seem

(4) This is the first miracle since the escape from the palace. I suppose the angel was some *person* who happened to be near. Angels from this on will be numerous. It may have been the same angel that helped Jesus later on. (Luke 22, v. 43; Fo Sho Hing, verse 1017.) Arthur Lillie, in his "*Buddhism in Christendom*," tells us that Mara, the Hindu devil, appeared in the air at this moment and begged Buddha to return to his father's palace; that if he would return, he would become a universal monarch in seven days.

to see that strange figure there on the banks of the Narangana river, wandering on until he finally sits down beneath that Bodhi tree. His whole capital in this world's goods consists simply in a sublime resolution. If God ever rules in the affairs of men—and sometimes it looks as if he did; then again, it seems, to our short vision, as if he just let things go as best they may—he at least has not frowned either upon Buddha or his mission. For the followers of that man under that Bodhi tree, are greater in number than those of any other four religions on this earth today, combined.

The time possibly may come in the distant future, when the man of Galilee may surpass him; but as both religions teach a rigid morality, and that love only can conquer hate, it may be that they will yet flourish, and not clash, upon any part of the earth. "Love, kindness, patience, charity; do no wrong to any one" is the keynote to both religions.

Section 3. Both Buddha and Jesus had their temptations. Buddha's is now at hand. We are told that the heavenly Nagas (angels), or sinless beings, seeing Buddha firmly resolved to seek deliverance for the world, were filled with joy. Mara, the evil one, alone was dejected and sorrowing. This Hindu devil, we must notice, is very much like the one in Jerusalem five hundred years later. In both cases, they seek to thwart the good purposes of man. The Persians, likewise, had a devil, and he was of the same piece of cloth.

Moreover these devils are all great linguists. The one in Eden understood Adam's tongue completely; the Persian devil was well up in all the ancient Aryan texts, as his diatribes with Zoroaster plainly show; and this Indian fiend could wax eloquent in the Pali dialect. (5) The devils of Palestine spoke Aramaic fluently, and were likewise masters in bribery, or graft, which is the same thing.

The Hindu devil divined at once that Buddha's purpose was the overthrow of his kingdom, and forthwith he threatened him with all manner of vengeance. Not being able single-handed to move him, Mara summoned a great army of goblins to his assistance. The appearance of those monsters was enough to strike terror to the stoutest heart. Some, it is said, were lion-headed; some, as tigers, snarled at him; serpents hissed at him; others filled the air with startling sounds. Hell itself seemed to have vomited forth all its furies.

It was in this case exactly as it is even to this day. *Withstand* temptation, and help will come to you. Here, around Buddha, it is said, there were gathered a host of devils; enough to shake heaven and earth. Yet he remained firm. Then, as a last resort, a win-

(5) Gotama preached in the Pali tongue, one of the dialects of ancient India. It was spoken at Kapilavastu, where he was born. Pali has long been a dead language. The Singhalese of Ceylon is, however, closely allied to it. It is said that the Genius of Buddha raised the standard of Pali to the rank of a classic. This Hindu devil, as we shall see, was a master of Pali also.

some woman, in lustful garb, and sweet of speech, sought to entice him into devious paths. But she failed; and just as this last tempting bait was rejected we are told that voices from *invisible forms* (6) in the air were heard praising the great Muni. (7) Paul described a Muni exactly when he said: "He that overcometh evil," and Paul, as we shall see further on, heard a voice in the air calling to him. (8)

We are told that Mara's army of goblins, hearing those voices and seeing no one, were filled with alarm and, throwing away their arms, fled in utter rout and confusion.

Section 4. The statement about those Hindu voices, "voices from invisible forms," is not believed by Christians to be true. In fact it is utterly and completely disbelieved, and by some laughed at and sneered at.

On the other hand the Hindus do not believe that Brahma (God) saluted Jesus as he came up out of the water from his baptism, by saying: "This is my beloved son, in whom I am well pleased." Nor do the Hindus believe that the "heavens opened" and that

(6) Mark 1:11, says that God himself spoke from the skies, when Jesus was baptized. Who told Mark that? and who told that Hindu writer about those voices? Both statements seem highly improbable. Matt. 3, v. 17, is likewise imaginary.

(7) Muni: a man who has overcome all desire; one who has weighed both sides, and has chosen the good; one who has overcome evil. Paul to the Romans, ch. 12, v. 21, says the same. First Epistle of John, ch. 2, v. 13, also ch. 5, v. 4, describes perfectly a muni.

(8) Acts 22, v. 7.

something like a dove descended and lit upon Jesus, even though John says he saw it. (9)

The story of the dove and the temptation of Jesus is a curious piece of theological writing. (10) It has been set aside by many as a wild and improbable Jewish legend. But, on the other hand it has been stoutly defended by great intellects; and there are about one hundred and sixty millions out of sixteen hundred millions of people on our globe who strenuously insist that the story as told in the gospels is not only almost, but is altogether, true. It is simply a question of belief, but belief never changes facts.

The "heavens opened" and the spirit descended, or it did not descend; but what is even more curious is that immediately thereafter that same spirit "drove or led" Jesus "up into the wilderness," and "he was there with the wild beasts forty days." What for? Simply to be tempted by the devil. Now, if Jesus was the son of God, and God had just said he was pleased with him, God knew *exactly how the temptation would end.* What earthly, or heavenly, good to send Jesus among the "wild beasts for forty days?"

(9) John, ch. 1, v. 32, if he made such an assertion, would not today be believed in a Court of Justice. Matt., ch. 3, v. 16 and 17; Mark, ch. 1, v. 10; Luke 3, v. 22. The simple naked assertion of any one man about such an extraordinary occurrence, would be passed by as a foolish exaggeration.

(10) John the Baptist *did not know who Jesus was* when he baptized him; for he afterwards sent two disciples to make inquiry. (Matt. 11, v. 2 and 3.) Now if Jesus was a *sinless being,* why the necessity of His baptism? John was baptizing *unto repentance.* What had Jesus done that he must needs repent?

Perhaps these wild beasts were some of Mara's goblins imported from India.

No doubt the writers of our Gospels had heard of Buddha's temptation and his triumphant victory, some five hundred years before. It is not improbable that they had; and I shall show further on that Jesus Himself knew of Buddha and his religion.

But where was that wilderness unto which Jesus was led? Mark says Jesus came from Nazareth of Galilee, to be baptized in the river Jordan. Luke tells us He "returned from Jordan and was (then) led by the spirit unto the wilderness, where He was tempted forty days and did eat nothing." (11) Later on Jesus, like Buddha, changed his mind about fasting and did not believe in it. (12)

The temptation, therefore, took place at, or near, Nazareth, where Jesus had been brought up; and is it not a little strange that he should stay out there in the wilderness and not go home to dinner? (13)

According to the record he was there for the express purpose of being tempted; but the angels did not forget him, (14) though Luke says: "In those forty days he did eat nothing." (15) How then did the angels minister unto Him? Did they give him a piece of bread and butter, or a cup of water, or did they furnish Him a blanket to keep the chill of night from him? In

(11) Luke 4, 1 and 2.
(12) Matt. 9, v. 14.
(13) Mark 1, v. 12.
(14) Mark, ch. 1, v. 13; Matt. 4, v. 11.
(15) Luke, ch. 4, v. 1 and 2.

some of those ways they must have served Him. (16)

The devil was on hand also, and seems to have known God's power, for he said: "If thou be the son of God command that this *stone* be made bread." Is it possible that Jesus could have turned that stone into a good wholesome loaf? We are certain, at least, that he did not try it.

Section 5. This devil understood Aramaic, the language of Jesus, for he talked to him, and Jesus understood the devil, for he answered back.

But all this is not so astonishing as that the devil should take Jesus into Jerusalem, the Holy City, and set him conspicuously upon the pinnacle of the temple. (17) Can the reader imagine how those two famous personages (18) marched up through the streets of Jerusalem? The inference is that the evil one escorted Jesus, for the record says, "the devil took him." Did they walk? Did they go arm in arm? Or did the devil (the master of ceremonies on that occasion) call for a conveyance and ride up to the temple in fine style? How is this? Would not every one like to know all about it? Here is a great transaction, world-famous forever—the arch enemy of the human race

(16) The angel, in Buddha's case, as we have seen, was Nanda, who gave him some rice and milk. In fact, both religions are well supplied with angels. Ten thousand Hindu angels (Devas) appeared at Buddha's birth, and more than twelve legions of angels were subject to Jesus' command. (Matt. 26, v. 53. P. 345, vol. 19, Sacred Books of the East.)

(17) Luke, ch. 4, v. 9: "He brought him to Jerusalem," etc. Matt., ch. 4:25.

(18) I say "personages," for the Gospels make the devil a person as much as they do John the Baptist.

is passing up the streets of Jerusalem to the temple, with Jesus, the great unselfish lover and friend of mankind—they reach the temple and together climb the stairway leading to that high and exposed point, the pinnacle, and here the devil gives Jesus a seat. (19) What is all this for? The devil himself tells us. He wants to test a verse or two in the ninety-first psalm, written by David, or some other poet, a thousand years before Jesus was born. And he tries to get Jesus to "cast himself down" from the pinnacle, to see whether the angels will "in their hands, bear Him up," and not allow him to be crushed by the fall. It must be noticed that this devil is not only a linguist, but is a Hebrew scholar and a lover of poetry, for he quotes that beautiful ninety-first psalm correctly.

Jesus quoted part of a verse found in Deuteronomy (20): "Thou shalt not tempt the Lord, thy God." But he is careful not to cast himself down; thus showing that He has no faith that the *angels* would save Him harmless in the fall.

This reply of Jesus is, moreover, most startling; for when he says, "Thou shall not tempt the Lord, thy God," does He not virtually say: "I am the Lord, thy God"? (21)

Did Jesus actually say that, or have those words been put into His mouth for a purpose? Neither Mark nor John mentions this affair of going to Jerusa-

(19) Matt., ch. 4, v. 5 and 6, and 91st Psalm, v. 11 and 12.
(20) Ch. 6, v. 16.
(21) Deut., ch. 6, v. 16.

lem and sitting on the pinnacle. Mark leaves Him in the wilderness, with the angels ministering unto Him (22), and John does not even know about the trip to the wilderness. Nor does anyone of the four Gospel writers tell us how the devil got Jesus down from that pinnacle, and thence through the busy streets of Jerusalem, to that "exceeding high mountain."

This was, and is, a world-famous journey, of which everyone would like to have all the incidents, even the smallest, noted down with great particularity; yet we are cut short in a few brief sentences. Was that journey actually made as stated; or is it a weak copy of Buddha's temptations? (23)

Section 6. Luke says that the devil took Jesus up into a *high* mountain; and Matthew emphasizes that by saying it was "an *exceeding* high mountain." (24) But neither of them specifies the particular one. Now, the mountain near Nazareth which surpasses all others in height is Mount Carmel, on the shores of the Mediterranean. If Jesus stood on Mount Carmel when the evil one, in a moment of time showed him "all the kingdoms of the world and the glory of them," there was surely spread out before him a most entrancing panorama. The blue waters of that great inland ocean, the Mediterranean, met his vision on the west. To the north those old cities, Tyre and Sidon, famous

(22) Mark, ch. 1, v. 13.
(23) Sec. 3 of this chapter.
(24) Luke 1, v. 5; Matt., ch. 4:8. Matthew takes him into Jerusalem before going to the mountains, but Luke gets him to the mountain before going to Jerusalem.

a thousand years before His day, reposed sleepily, their inhabitants never dreaming that from the heights of Carmel the great enemy of mankind was trying to bargain them off with the rest of the world upon a false and fraudulent consideration. For the devil did not own a single thing of all that he proffered. Jesus, moreover, must have known that the devil could not deliver any of the kingdoms he was offering.

To the east the Jordan rolled its swift and turbid waters; and there was the sea of Galilee, and on its shores stood Capernaum and Chorazin, villages where Jesus afterwards dwelt, Southeast of Carmel all the hills and valleys of Samaria, green with verdure, spread out; and beyond them, dimly outlined it may be, against that southern sky, rose the spires of that famous temple of Jerusalem; famous then, but henceforth to be canonized in all history for all the years to come.

Moreover, the confined, stinted borders of Palestine were only as a leaf in the forest, compared to "all the kingdoms of the world," which the devil said, "had been delivered unto him" that he might give them unto whomsoever he pleased. (25) That devil, we must observe, *did not tell the truth* when he made that proposition to Jesus. But he seems to have known that Jewish blood was in Jesus' veins; and therefore thought that, like that race in those days, he could be bribed or bought for a consideration; and so he

(25) Luke, ch. 4, v. 5, says he showed all the kingdoms of the world in a moment. Matt., ch. 4, v. 9.

promptly offered Jesus "the whole world" if He would just fall down and worship him.

Jesus' answer, "Get thee behind me, Satan," is as immortal as the stars, and ought to be stamped upon men's minds and hearts until the evening of the last day. Thereupon the devil "for a season" left Jesus; and thus ended one of the most remarkable dialogues (if it is a dialogue) in all history. (26)

Section 7. I cannot close this chapter without remarking that both of these temptations have a weird and unreal aspect. Are those devils real living things? Or are they simply creatures of the poet's brain? Did old Satan really take Jesus and set him on that pinnacle; and also take him up into that mountain? Yet however much we may speculate on this matter, it is plain that Jesus believed that there were devils (27) and He prayed God to keep evil (devil) from His disciples (28); and Jesus, it is said, afterwards cast out many devils. (29)

The followers of the man of Galilee persistently set aside all other writings and pin their faith to the New Testament; but only two men, Matthew and Luke, in all this world, tell us that these episodes of the pinnacle and the mountain actually took place. In this I omit, of course, the Apocryphal gospels.

But where did Matthew and Luke get their facts? Matthew was a tax collector at the time Jesus is said

(26) For a season. Luke, ch. 4, v. 13.
(27) Matt. 6:13.
(28) John 17:15.
(29) Matt. 8:16.

to have been in company with the devil on the mountain; and Luke never was a disciple, and never at any time saw Jesus. The best authorities now agree that the four gospels were composed from *older writings founded on old traditions.*

A story, we know, gains and never loses anything in its travels. I shall not declare that these things did not happen on the mountain and pinnacle, but simply add that the evidence offered to prove them seems lamentably deficient.

It may be, however, that all those explicit statements and colloquies were, and are, merely subjectives, in order to teach us that no matter what the temptation one should always stand firmly for the right, for justice and for truth. If such was the object of Matthew and Luke, they struck the keynote for all men, for all time.

CHAPTER X

Buddhism Known in Palestine Before Jesus Was Born.

Section 1. In some former chapters I have said that Jesus probably copied certain things from Buddha and the Hindus. As that statement is likely to be controverted by narrow-minded people who think that nothing pertaining to religion ever happened beyond the stinted confines of Palestine, I will now proceed to show that he not only probably followed the great Hindu teacher in many things, but will make the proof so strong that to every fair and unprejudiced mind it will truly equal absolute certainty.

In fact the proof will be nearly as absolute and certain as that Jesus preached in Capernaum. First it must be borne in mind always that Buddha was born in India about five hundred to five hundred and forty-three years before Jesus appeared in Galilee.

If now I show that India and Palestine were engaged with each other in friendly commerce centuries *before Buddha was born*, I shall have established the possibility, yes, even a probability, that the religions of those two peoples were more or less known to each other.

It is certain that Palestine, India and the islands of

the sea, as far back as the days of Solomon (one thousand years B. C.), were engaged in friendly commerce with each other, along the coasts of Malabar, and as far south as Ceylon, and perhaps even beyond that. My proof is found in those old Hebrew records, which tell us that Solomon made a navy of ships in Ezion-geber, on the shores of the Red Sea, and that navy, which was called "the Navy of Tarshish," made distant voyages, lasting three years, and brought back gold, silver, apes and peacocks, from India or Ceylon or both. (1) Those ships reached Ophir, and Josephus says Ophir was in India (2), and as they returned freighted with merchandise, including cassia and cinnamon, peacocks and apes, we are sure that they must have visited such hot sultry coasts as Malabar and Ceylon, for cassia and cinnamon were not then produced west of there.

Hiram, the famous king of Tyre, was at that time engaged in the same business. He likewise brought cinnamon and cassia from Malabar. His ships of Tarshish sailed every sea. (3)

Moreover, the Egyptians, long before Solomon's day, must likewise have sent fleets to Malabar, as cinnamon and cassia, in the time of Moses, is mentioned as constituting a part of the holy anointing oil. (4)

(1) 1st Kings, ch. 9, v. 26; also 1st Kings 10, v. 22. Of course it is well known that peacocks are natives of India and Ceylon, and they were brought from there to Palestine.
(2) Jos. Antiq. Book 8, ch. 6.
(3) 1 Kings 10, v. 22.
(4) Exodus, ch. 30, v. 22 to 25; Rev. 18, v. 13.

Babylon at a later day also traded in the cinnamon and odors and ointments of Ceylon and Malabar.

When two nations or communities of people are found trading together in a friendly way, and the same people continue to occupy the same original territories and produce from the soil the same products for exchange, the reasonable supposition is that their friendly exchanges continue. A temporary interruption, even war itself, we know, is never a perpetual bar to commerce. Those people were not only trading along the coast in ships of three year voyages, but they also had a *land* and *water* route, from near the mouth of the Indus, up the Persian Gulf, and across Arabia, thence up the Red Sea, to the present town of Akabah. (5) From Akabah the line of travel passed northwest, not far from the Dead Sea, where John the Baptist preached in the wilderness. Moreover, the Phoenicians, 600 years B. C., circumnavigated Africa, a much more dangerous voyage and longer than to reach India. (6)

Section 2. Now let us go back to India and see what happened there after Buddha came. Within two hundred and sixty years after his birth his doctrines had so far supplanted the old Brahmanic religion as to become, in the reign of King Asoka, the state religion of a people occupying a territory greater than *all Europe,* Russia alone excluded. India then had a pop-

(5) Ezion-Geber, where Solomon built his ships, is near Akabah, but is now submerged in the Sea. What a remorseless destroyer is old time!

(6) Vol. 18, Br. Ency., p. 807.

ulation forty or fifty times greater than Palestine; and the same disparity in numbers continued after Jesus was born, and so continues to this day.

Before Jesus' birth, Buddhism had crossed the Himalayas and was welcomed in Tibet (7); and the swarming multitudes of China had approved it. Dagobas (churches) had been erected from the Punjab to the mouth of the Ganges; Assam and Burmah had felt its influence and surrendered to its mild sway; it had penetrated the Indian Ocean and hoisted its victorious banner triumphantly over Ceylon.

In fact, all that vast and populous region from the Yellow Sea to Persia was, two hundred years B. C., under the religious sway of Buddhism. It is true that the old Brahmans still offered serious opposition; but it was ineffectual to check the rising flood. Moreover, a great event which took place about three hundred and thirty years B. C. had opened the gates for its migration further west.

Alexander, that great Macedonian butcher, on his march to conquer Persia, founded a city named for himself on the southern shores of the Mediterranean; and those old lines of intercourse with India, by sea, were called into requisition more frequently than ever before.

Towards this new city of Alexandria people of all classes, from every known quarter of the globe, flocked

(7) Tibet held firmly to Buddha's religion for five centuries, when Lamaism (which is partly religious and partly political) crept in (Br. Ency., vol. 14, p. 226).

in great numbers, and they were welcomed without regard to their nationality or their religion.

Greeks came with their gods and their philosophy; Egyptians with their worship of animals and their peculiar ritual for the dead; Persians with their Zend Avesta (*their* bible), which taught that hell was a *cold, frozen place,* where the wicked suffered for a time; and the Jew with his Thora (law), which left out both heaven and hell, but allowed slavery and permitted polygamy. (8) He here offered his bloody sacrifices without hindrance or objection. All these came early and were simply magnets which drew others to them.

Two hundred years B. C. this new city had so grown and flourished that it was the commercial metropolis of the world.

Does anyone suppose that this could happen and India remain unmoved amid all this trade and tumult? If so, let us see what Alexander himself did to open new lines of intercourse with India. After conquering Persia he entered the Punjab, the land of the seven rivers; crossed the great Indus, and at the river Jhelum defeated Porus, an Indian King, but lost his famous war horse, Bucephalus.

From here Alexander sent Nearchus, one of his admirals, down the Indus, with orders to examine the route for traffic along the Indian Ocean to the mouth of the Euphrates, and later went himself down that great river, where, near its mouth, he planned a new

(8) Exodus 21:2; Leviticus, ch. 25, v. 39 to 44. The Jews would even buy *their own brothers.* Levit. 25, v. 39.

Alexandria, to trade with the one at the mouth of the Nile.

He had encountered Buddhism in Bactra and Kabul, but in northwest India its Samanas (priests) and its Dagobas (temples or churches) were found in surprising numbers. It is said that his officers, and even the private soldiers of his army, were greatly interested in Buddha's religion. From the mouth of the Indus Alexander turned toward Bactra, and a year or two later died, as we know, in a drunken debauch at Babylon. But he had opened up a new line of communication with India, which from that day to this has never been closed.

After Alexander's death Bactra and India fell to the portion of Seleucus Nicator, one of Alexander's generals. But meanwhile Chandra-Gupta, a Buddhist adventurer, had formed a principality in the Ganges valley in the present territory of Oudh, and so stoutly opposed Nicator's pretensions that war followed. (9)

Section 3. Nicator found his way to the Syrian throne beset with such serious difficulties that he offered Chandra-Gupta peace, and all northwest India, including the Greek settlements founded by Alexander, on condition that he would send him five hundred elephants.

Chandra agreed to accept this if Nicator would give him his daughter in marriage. The bargain was struck,

(9) Chandra Gupta was the Grandfather of Asoka, the King. The Greeks called him Sandrocottus. I will add that the land of Ophir was no doubt in India. There was also a great overland route from India west by way of Palmyra and Mesopotamia.

and thus a Greek princess became a Hindu's wife, and all of Alexander's Greek colonists became Indian subjects. Nicator moreover sent to this Ganges court Megasthenes, that clear headed ambassador, who, in writing his impressions of India gave to the world a most interesting piece of history. "The people," he said, "are brave, truthful, industrious, sober, not quarrelsome, and so honest that they require *no locks on their doors.*"

But that which first struck his attention and called forth his admiration was that in India men and women *could not be bought and sold.* Buddha's teachings had set the last captive free. "Slavery," said Megasthenes, "does not exist there." This was three hundred years before Jesus came.

At that time all the known world, India alone excepted, was engaged in the nefarious traffic of buying and selling human beings. Nations then unborn afterwards engaged in it, and it is only ninety-eight years ago that England abolished it. America, my own loved country, extinguished it barely forty-five years ago; and then only after a long and bloody war.

But India herself, before this, and under Brahmanic rule, had been severe. When Buddha came he found seven classes of slaves (10), and the poor Sudras were so ground down that they were not allowed to learn even a text or a line of the Veda.

(10) Captives in war; he who serves for his daily food; born slaves, purchased slaves, inherited slaves those given, and those enslaved for punishment.

Buddha taught that a man does not become low caste by birth; nor by birth does one become high caste. "High caste," he said, "is the result of high actions. By actions man may degrade himself to a caste that is low." The first move that Buddha made against slavery was to take the degraded Sudra into his Samgha (church). And here I must observe that Buddha's religion, like that of Jesus, found its first adherents among the poor and the lowly. The rich Pharisees in Jerusalem scorned the teachings of Jesus; so also the lordly Brahman of India confronted Buddha at every turn.

Section 4. Let us now pass on to a little later period. About 224 years B. C., Asoka, a zealous Buddhist, the grandson of Chandra-Gupta, came to the throne of Gupta's kingdom. (11)

Asoka was as intensely zealous for Buddhism as was St. Paul afterwards for Christianity. But Asoka had one great advantage over Paul—he was a king, and he wielded his kingly scepter in behalf of his religion with such amazing effect that to this day some of his edicts are found deeply and plainly graven upon rocks and pillars, stretching over a territory from Afghanistan on the west to the great Brahmaputra on the east, a distance of more than two thousand miles.

Whatever Asoka did, he did systematically. First he called a grand council, and settled the cardinal doctrines of the Buddhist faith. Next, he published

(11) I shall not stop now to mention the different councils of Buddhists, but take that up in a subsequent chapter.

his edicts, warmly commending the faith to his subjects and *commanding* their obedience thereto. He sent priests and missionaries in every direction to spread it. He founded great numbers of monasteries; and it is said he supported from his royal revenues more than sixty thousand priests. He set up memorial columns in every province, and in short made it an active, flourishing state religion. That the purity of its doctrines might not become corrupted, he established a department, and appointed a minister of justice and religion, to look after the morals of his people. Asoka's religion consisted in works, as well as faith; he caused wells to be dug for the poor; he beautified their grounds and the highways, by planting trees and shrubbery. He furnished medical aid to the sick, and won converts by kindness, and not by war. He sent Mahinda, his son, and a band of missionaries, and, later, his daughter and a company of nuns, to Ceylon to convert that people. And considering the slow and toilsome means of travel then, it was a longer and more tedious journey than to circle the globe today. Mahinda's labors, and those of his missionaries and nuns, were not in vain, for the history of Ceylon tells us that the pure doctrines of Buddha yet live in hearts and minds of the people. In truth, Asoka did more to push and extend Buddhism, than did Constantine (A. D. 325) in behalf of Christianity. The chasm between those two is noteworthy. Asoka's reign was permeated with charity and kindness. On the other hand, Constantine's hands were stained with blood.

He murdered Licinius, and put to death Cripus, his own son. He also murdered Licinius, his nephew. While it is true that he helped, rather than hindered Christianity, yet all that he did for it was done from motives of statecraft. (12)

The religion which Mahinda taught the people of Ceylon, was to eschew falsehood, intemperance, dishonesty, anger, pride and covetousness, and to forgive injuries, practice chastity, contentment, patience and cheerfulness.

Asoka's activity in behalf of Buddhism was so great that he sent his missionaries to all barbarian countries, and ordered them to intermingle with *Brahmans* and *beggars* and *unbelievers of every class in India,* and in *all foreign lands.* He not only sought to spread the faith, but he published its doctrines in *book* form, in the Magadhi dialect, and that canon, for more than twenty-two centuries, has been held sacred by the southern Buddhists.

This Hindu King, who styles himself the beloved of the Gods in one of his edicts, says he wishes for all creatures forbearance, justice and clemency. He wants no conquest, only by the good Danamma (the law, or religion of Buddha). And he mentions the King of the Yavanas (the Greeks) and Antiyoga (Antiochus), his neighbor; everywhere he wants Buddha's good law followed. "To make that peaceful conquest," he says,

(12) Eusebius, who was more of the courtier than a Christian, wrote a flaming biography of Constantine, but it is partial and untruthful.

"fills him with joy." The only thing of worth, he says, is that which has reference *to the Beyond.* He wants his sons, and his grandsons, to the *end of time,* to avoid contests; but if a contest comes, they must exercise mercy and clemency; and they shall only regard conquest by the law (Law of Buddha). "Such a conquest," he says, "brings Salvation here to you. The joy is in the effort. This brings Salvation here and *beyond.*"

In my next chapter, I shall offer proof that Buddhism was known, not only in Syria and Palestine, but also in Rome.

CHAPTER XI.

Buddhism Known in Syria, Greece, Rome, Before the Birth of Jesus.

Section 1. In the preceding chapter I mentioned the sending of Mahinda and others to convert Ceylon. But just before, or about that time, Asoka sent Maharakita at the head of a missionary delegation to Egypt and Greece. There were most certainly amicable relations between India and Greece, for Antiochus Theos, the grandson of Seleucus Nicator, and Asoka, the grandson of Chandra-Gupta, about 250 years B. C., made a friendly treaty with each other. (1)

In short, those two people were then, and later, upon such a firm footing of peace that Asoka's inscriptions of Buddhist texts upon the rocks at Guzerat, were not only allowed to remain unobliterated, but on the same rocks the name of Antiochus the Great likewise appears.

Here is one inscription: "Moreover, within the dominions of Antiochus, the Greek King, of which his generals are the rulers, Asoka's double system of medical aid is established; both medical aid for men and for animals, together with medicants of all sorts which are suitable for men and animals."

(1) Br. Ency., Vol. 12, p. 788, 9th edition.

This is a *Greek* inscription. The storms and beatings for more than twenty-one hundred years have not yet obliterated it. This ancient landmark yet tells its historic story. Another piece of history, deeply engraven upon these rocks, was, and yet is, as follows: "The Greek King has been, moreover, induced to permit the people, both here and in foreign countries, everywhere, to follow the doctrines of the religion of Asoka wheresoever it reacheth" (2). This last incision on those rocks is especially noteworthy in that it *permits* the Greeks and all others under that flag to give up their gods and their religions and adopt Buddhism. The Greek king here "permits" his people to adopt or accept the Buddhist faith, and a permit from the king to do a certain thing in those days was the equivalent of a request, if not a command. It should also be remembered in this connection that this rock carving was made when the old Mosaic religion was the only one professed by the Jews. And that faith never did commend itself to the Greeks. Jesus did not appear until more than two hundred years later.

With the Greeks, therefore, it was simply a choice between their old gods and the mild and more sensible faith of the Buddhists. We are told that somewhat later than those rock engravings, on the erection of a

(2) King Asoka was called Deva-Nampiya, the loved of the good Devas (angels). He sent his proselyting missionaries to every nation, including Palestine, where the Jews were following the old Mosaic code, and buying their brothers for bond-men. Leviticus 25, v. 39 to 44.

great tope, or monument, over some Buddhist relics in Ceylon, a large number of Bhikkhus, or Monks, journeyed from the vicinity of Alassada (Alexandria) to witness those ceremonies (3). In fact, Buddhism had so impressed itself upon India that it was ready to attempt distant fields. For that purpose Nagasena, one of its devotees, about 190 years B. C., challenged Greeks and Jews alike to a public discussion of their and his religion in Antioch, the capital of Syria. Palestine then formed a part of the Syrian empire, and Jews, Greeks and Egyptians had so flocked to this new capital that even before this discussion the city had been compelled to enlarge its borders. Jews, no doubt, heard that debate and probably engaged in it, but from all that appears, they clung doggedly to their old Mosaic superstitions.

SECTION 2. In further proof that Palestine *before Jesus came* was in touch with Buddhism and was not ignorant of its religion, I will cite the fact that twenty-two years before Jesus was born an elaborate Indian embassy came as far West as Rome and presented its credentials to Augustus. Those credentials were written on the skins of animals, and that embassy, with its Buddhistic faith, was graciously received there. (4)

Pliny (5), the elder, likewise tells us that Buddhist missionaries, *generations before his day,* were settled in Palestine not far from the Western shores of the

(3) Alassada was the Buddhist name of Alexandria.
(4) Br. Ency., 9th edition: Title, India: vol. 12, p. 788.
(5) Pliny, born 23 A. D., died A. D. 72.

Dead Sea. The doctrines of Buddhism were therefore *taught in Palestine* before Christianity was heard of, or even dreamed of. The Essenes of Palestine were Jews by birth, and they and the Therapeutæ of Alexandria seem to have copied, at least in part, their doctrines from Persia and from India, for they *believed in the immortality of the soul,* and the Old Testament makes no certain statement or promise of such a thing.

It is true that in the last chapter of Daniel there is a sort of prediction that at a time of great trouble many of them that sleep in the dust of the earth *shall awake,* some to everlasting life, and some to shame and everlasting contempt (6). Moreover, the Essenes and Therapeutae did not copy entirely any prevailing religion.

They punished with death anyone who blasphemed Moses, and at the same time they went beyond Moses and taught that the wicked will suffer *eternal* punishment. Perhaps here and in Tobit is where Jesus obtained His idea of eternal punishment for the wicked (7). But the Essenes followed Buddhism in teaching the impermanence of the body and the immortality of the soul. After the apocryphal book of Tobit ap-

(6) Daniel, ch. 12, v. 1 and 2; the book of Daniel was written about 164 or 166 years B. C.—that is, centuries *after* the exile; and many think it has a *Persian origin,* but the Essenes learned also from India, as we shall see.

(7) The reader should notice that when the book of Daniel was written, the department of Hell had not been fully organized; as the sinner was not then consigned to a furnace of fire, but only to *everlasting contempt.*

peared, thenceforward we have devils and Hell and angels without number. Jesus, it would seem, was familiar with those doctrines in Tobit.

The Persians and Jesus taught the *resurrection of the body,* but backsliders from Buddhism were simply excommunicated. The Essenes did the same. The Essenes taught that bodies are corruptible and impermanent, but that souls are immortal and live forever; that the souls of the righteous when released from their bodies, as from a vile prison house, mount upward rejoicing, and reach a beautiful land *beyond the great ocean,* where there is neither excessive heat, nor freezing cold; that there they are fanned and refreshed continually by gentle breezes blowing from off the ocean, and there they live in immortal vigor. But the souls of the wicked, at the death of the body, are rushed off to a dark, tempestuous den, where they suffer a never-ceasing torment. (8)

But here again the Essenes did not follow Buddha, for he taught transmigration; that the wrong-doer, devoid of rectitude, is full of anxiety when he dies, and after his death is *reborn into some states of distress* and punishment—a state of woe; that the well-doer, strong in rectitude, dies without anxiety, and after his death is reborn into some happy state in heaven. (9)

(8) Josephus, Wars of the Jews; Book 2, ch. 8, sections 9 to 12.
(9) Vol. 17, Sacred Books of the East, p. 100. There are those who *falsely* state that Buddha did not teach of heaven for the just, or punishment for the wicked.
They might just as truly say, that Jesus did not teach of a

The Buddhists did not offer bloody sacrifices; and the Essenes in that matter utterly rejected the old Mosaic ceremony and followed the Indian method.

The Bhikkhus (monks) of India wore *yellow* garments and had everything in common; and here the Essenes followed them completely, except that their garments were white.

SECTION 3. That doctrine or method of having everything in common, which the Essenes and Therapeutæ learned from India, the Apostles and their followers adopted for a short time, but when Ananias held back a part of his possessions, the whole Jewish superstructure collapsed at once, and has never been heard of in Palestine since. (10)

The Bhikkhus practiced a very severe asceticism; so also did the Essenes and Therapeutæ. We have already seen that Buddha's teachings *abolished slavery in India.* The Essenes condemned it in Palestine. The Bhikkhus practiced the strictest rules of celibacy; the Essenes and Therapeutæ did not marry, but adopted children and reared them to their own modes of life and thought. The Bhikkhus rejected pleasure as an evil; so also did the Essenes. The Therapeutæ

heaven for the just. Buddha taught a re-birth for the wicked, where after a long period of discipline, they could have a new opportunity to gain heaven by good deeds. In other words, he gave the wicked another chance. What earthly—or heavenly—good to consign a wicked man to *eternal* flames? Punishment should be, in the last analysis, to reclaim, to improve, to reform. An eternal punishment makes the punisher worse than the wickedest.

(10) Acts, ch. 2, v. 43 to 45, and ch. 4, v. 32 to 35, and ch. 5, v. 1 to 10.

and Essenes believed in angels; so did Buddha and the Bhikkhus, but the former were careful to write down the names of their heavenly messengers, and they charged their proselytes under oath to preserve them. (11) The Buddhists laid great stress and emphasis on speaking the truth at all times; and in this, also, the Essenes and Therapeutæ followed them. Buddha preached the Gospel of love and peace, and Jesus afterwards did the same.

Now it is but reasonable to believe that as the Buddhists preceded the Essenes by centuries in teaching their asceticism, their strict love of truth, their rejection of slavery, their community of goods, their fastings, their prayers, their vegetable diet, their abolition of animal sacrifices, their belief in the immortality of the soul, their doctrine of angels, and that the souls of the wicked are punished after the death of the body, and that, moreover, there was a beautiful place called heaven where the souls of the righteous live in everlasting enjoyment; that it was wrong to do harm to any living thing; that riches were to be despised; that, in short, as all these doctrines were in the world and openly taught in India (12) centuries before the

(11) Josephus, Wars of the Jews; book 2, ch. 8, sections 2 to 10. At the time of Daniel, 166 B. C., the Jews had only *two* angels, whom they knew by name—Michael, an Irish angel, and Gabriel, whose nativity is uncertain.

(12) But some of these matters were not original, even with the Buddhists; for a thousand years before Gotama came, the Brahmans, in their code, had set forth that no one must appropriate (*steal*) the goods of another, nor injure another in any way; that he who gave *false* evidence should be deprived of his sight, shorn and tumbled into Hell. (Manu., ch. 8, sec. 93.)

Essenes or Therapeutæ came, we must conclude, therefore, that they were imported or learned from the Buddhists, possibly in part from the Persians. For when an invention is once in the world, either in religion or anything else, no patent ought or should be granted to the later arrival. More especially is this true if those doctrines have been simply transplanted from some old faith, well rooted in a distant field. Judaism, we know, combated most of those things. (13)

SECTION 4. Our next inquiry is as to the time when those religious doctrines were carried from India into Egypt and Palestine. The date is not absolutely certain, but it is highly probable that Asoka's missionaries about 240 years B. C. led that peaceful crusade. It was a stubborn, prolonged contest, and bore fruit slowly, for the Jewish law punished apostates with death.

Here may be found the reason why the Essenes claimed to hold to the law of Moses—it saved their necks; for in truth they held to very few things in that old bloody Mosaic code.

The Jews being a trading, trafficking people, thirsting for gain, lived mostly in cities. But the Essenes, with their more strict morals, were safer in the country. They therefore became husbandmen, and it was

Moreover, the Brahmans used water for purificatory purposes at least seven hundred years before Ezekiel wrote his chapter 36, v. 25 to 30, and ch. 37 or ch. 13, Zachariah.

(13) Ctesias, a Greek historian, wrote a history of India and her religion in the fifth century B. C. Buddha was then living.

perhaps a full century after Asoka's missionaries visited Palestine before they had gained numbers numerous enough to be designated as a religious sect. (14)

In stating that the Essenes of Palestine and the Therapeutæ of Egypt learned their rites from India, I follow that great classical scholar, the late Dean Milman of the English Church, who, after sifting all the evidence, was forced to the conclusion that Buddhist missionaries, 200 years B. C., were their original teachers. In fact, Babylon, long before Jesus' day, had been a hot focus of Buddhism. Syria was completely permeated with it. (15)

At this point I reach the enquiry: Were the Essenes the vanguard of that great religious revolution inaugurated by John the Baptist and Jesus? Epiphanius says they who believed on Jesus were called *Jessaie,* or Essenes, before they were called Christians, either because Jesse was the father of

(14) There are some who claim that the Therapeutæ and Essenes imbibed their doctrines from the Pythagoreans, as those people practiced celibacy, abstained from animal food, and at one time had a community of goods. Pythagoras was born about 586 years B. C., but his system was rather philosophical and political than religious. We are told by Ennemoser that Thales, Pythagoras and others visited Egypt and India for the purpose of studying theology and philosophy. Whether Pythagoras had previously encountered Orphism or not is uncertain. Egypt and India were then teaching the transmigration of souls, and thenceforward that doctrine was approved by Pythagoras and his followers.

(15) I am supported also by such thinkers as Schopenhauer, Renan, Bohlm, Schelling and others, and, in fact, a long list of scholars; and am only opposed by narrow-minded theologians. Renan's History Gener., Des Langues Semitiques.

David, or from Jesus, the name of our Lord, because they were His disciples and derive their constitution from Him; or from the name Jesus, which in Hebrew signifies the same as Therapeutæ; that is, *savior* or *physician.* (16)

There is not a bit of doubt that John the Baptist's teachings were very similar to those of the Essenes, for when he came preaching in the wilderness of Judea, there were in Palestine *only three religious sects;* (17) the Pharisees, Sadducees and Essenes; and the Baptist, when he saw some of the Pharisees and Sadducees at the Jordan, where he was baptizing, called them "a generation of vipers." The followers of the Baptist were surely not Sadducees, for the Sadducees say there is *no resurrection,* neither *Angel* nor *Spirit.* (18) The Pharisees confess both, but claim that all things are done by fate. (19) The Baptist assailed fiercely every religious order in Palestine, except the Essenes and Nazarenes. He was, in fact, an ascetic, living in the wilderness, clothed in the skins of beasts; Jesus believed him to be Elias born again and returned to earth. (20)

(16) Epiphanius. Cited also by Judge Waite in his *History of the Christian Religion,* p. 73.

(17) Josephus, book 18, ch. 1, Antiqs. of the Jews, mentions also Judas as a Galilean, but he mostly agreed with the Pharisees.

(18) Acts 23:8.

(19) Jos., Antiq., Book 18, ch. 1, sec. 3.

(20) How could Jesus make the statement in Matt. 17, v. 12, unless somewhere he had learned about the doctrine of *Buddha's transmigration?* For if Elias had *returned,* had he not *transmigrated?*

Josephus makes John an orator of wonderful power, whose fiery eloquence drew to his standard great masses of people. (21) John preached charity, almost communism, and when the soldiers demanded what they should do, he quoted from Buddha, and said: "Do violence to no man." (22)

His scene of activity was very near where the Essenes for generations had lived in the greatest numbers. The simplicity of the Baptist's diet was remarkable; so also was that of the Essenes. They did not drink wine or strong drinks; neither did John. (23)

Moreover, John's mode of baptism, as we have heretofore observed, was by immersion, the sinner thereby confessing his sins; and in this he followed the Essenes.

John being a Nazarite, his followers were called Nazarenes, which was simply another name for Essenes. Paul, later on, was called a Nazarene, and designated as "the ring leader of the sect." (24)

And Jesus, when He came to John, to be baptized in the Jordan, being a Nazarene by birth, was in faith and belief an Essene, for in His very first sermon He preached their doctrine, when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal." (25)

This same thought, though clothed in different lan-

(21) Jos., Antiq., Book 18, ch. 5, sec. 2.
(22) Luke 3, v. 14.
(23) Luke 1, v. 15.
(24) Acts 24, v. 5.
(25) Matt. ch. 6, v. 19.

guage, had been uttered by Buddha nearly five hundred years before, when in preaching to his disciples, he said: "Keep pure your body, words and conduct; put from you all concerns of daily life, lands, houses, cattle, storing of wealth or hoarding gain. All these avoid as you would a fiery pit."

CHAPTER XII

The Miracles of Apollonius.

Section 1. I have already shown that the people of India and Syria, including Palestine, were in friendly communication centuries before Jesus was born, and that even Rome itself had graciously received an embassy from India. The proof is equally plain that Apollonius of Tyania, a town of Cappadocia, visited India and was received there royally by princes and kings.

Who was this Apollonius who was thus honored and feted? Let us see.

He was born two or three years before Jesus was found in that manger, and for more than three hundred years was worshipped as a God. We of this age would hear only a faint echo of Apollonius, had not Julia Domna, the wife of the Emperor Servius, besought Philostratus, a distinguished scholar of the empire, to compose a life of him. When that work was composed, Apollonius had been in his grave one hundred years or more. Still that is no objection to its accuracy, for biographies of Jesus have been written even to the present time.

Philostratus found a wealth of materials from which to compose a biography, for Apollonius had corresponded with kings and learned men in Egypt and India, and with scholars in many places. Moreover Damis, his friend, the Assyrian who had accompanied him to India, had written a full account of the people they had met, their customs, their religions, their laws.

Dreams in ancient times had much to do with the births of great men. And a dream, we are told, preceded Apollonius' strange birth. His mother, when near her time, was "warned in a dream" to go to a certain meadow and gather flowers. Here, fanned by gentle zephyrs, she fell asleep on the grass, and a flock of swans gathered about her and sung in chorus while she slept. At that moment Apollonius, her famous son, was born. In our Bible it is Joseph who dreams. (1)

As Apollonius grew up, the people said he was the son of Jupiter, but he insisted that he was the son of Apollonius. It was soon apparent that he possessed a prodigious memory and was studious and thoughtful. At an early age he became a devoted follower of Pythagoras, and as his disciple he maintained a strict silence for five years. The fruits of the earth were his exclusive diet, and he resolutely declined to eat anything that had ever possessed animal life.

Having resolved at the end of his long silence to

(1) Matt. 1, v. 20.

visit foreign lands, he became very active in reforming religious worship wherever he went.

SECTION 2. On visiting Babylon he was honored by the king, but refused to join him in the sacrifice of a horse to the Sun, lest he should be guilty of the shedding of blood. But while the king was sacrificing the horse, Apollonius offered frankincense as an oblation. At the conclusion of his visit to Babylon, he turned his face towards India, saying to Damis, his companion, that it was his duty to go "where wisdom and his guardian angel led him." On reaching India he was kindly received by King Pharotes, who offered him a generous supply of gold, and, moreover, showed him every possible courtesy. Near the king's palace was a wonderful hill, occupied by the Brahmins, and here Apollonius won all hearts by freely participating in their oblations and ceremonies.

But here is a statement most incredible, for Philostratus relates that when several Brahmins, standing together, struck the earth with their staves or rods they made the earth rise and fall and swell like the waves of the sea, and they themselves were elevated in the air two or three feet.

Iarchus, the chief of the Brahmins, after intently gazing at Apollonius, declared that in a *previous life* he had been the pilot of an Egyptian vessel. And we are told that Apollonius admitted this to be true. The king later on gave the Brahmins a great feast, to which Apollonius was cordially invited. Here he witnessed cupbearers, similar to the Ganymedes of the

Greeks. And it is said that bread and fruits of the season *came of themselves* already prepared, in better order than they could be by the cooks. Even second courses likewise came of themselves. And curiously enough this strange occurrence in India happened at about the same time that Jesus was feeding five thousand men, besides women and children, in a desert place near Bethsaida. After much careful research, (2) I am unable to tell which of these two famous occurrences happened first. But I am reasonably safe in saying that they were not three years apart.

Moreover we are told that Iarchus, the chief of the Brahmins, was a miracle worker, similar to Jesus. For after the feast which we have just mentioned, the lame and the blind and the diseased, with every various ailment, were brought to him, and Iarchus at once healed them all. Now this statement about Iarchus healing the lame and the blind, is either true or it is false. This much is at least certain: the blind Hindu needed his sight; if Iarchus in India was healing the blind and the sick, Jesus about the same time was healing the blind and the sick in Palestine. (3)

SECTION 3. When Apollonius' visit to India and the Brahmins ended, he started on his return, going South to the Sea, and taking the same route that Alexander did on leaving India, some three hundred years before. A great plague was at this time raging

(2) Luke, ch. 9, v. 10 to 17. Matt. 14, v. 13 to 21. John 8, v. 5 to 13.
(3) Luke 7, v. 6 to 10. Luke 8, v. 27.

at Ephesus, and Apollonius had only reached Smyrna. But the Ephesians having learned of his presence there sent a deputation earnestly entreating him to come to their assistance. Here now the improbable again appears. For Apollonius replied: "I think the journey is not to be delayed," and immediately on his uttering these words, we are told he appeared in Ephesus, where he put an end to the plague. (4)

On reaching Athens, a young man was brought to Apollonius, possessed of an evil spirit. The demon raved and swore, and Apollonius rebuked him and commanded him to come out.

SECTION 4. Jesus about this time (whether before or after, I cannot tell) found a man in the synagogue "which had a spirit of an unclean devil." (5) Jesus rebuked the Palestine devil, and commanded him to come out. Now both of these devils it seems, were gifted with fluent speech. The Hindu devil understood the language of *his* country, and the Palestine fiend raved furiously in the Galileean dialect.

The Jewish devils, in Paul's time, were warriors also; we are told that about twenty-five years after Jesus' death, one Palestine devil overcame six men, so that "they fled out of the house naked and wounded." (6)

On being invited to a wedding, Apollonius saw at

(4) For more than five hundred years before Jesus' day, there had been continued struggles between Eastern and Western manners and religions.
(5) Luke 4, v. 33.
(6) Acts 19, v. 13 to 16.

once that the intended bride was a fiend in human form. And on his making this known, all the jewels and gold and silver vessels vanished in a flash out of sight. This strange occurrence, we are told, happened in the central part of Greece, and was known to many.

One day Apollonius met a funeral procession on its way to bury a beautiful young bride, and every one was in distress and in tears, and was condoling with the young husband. "Set down the bier," said Apollonius, "and I will dry your tears." He took the young woman's hand, then spoke a low word in her ear, and she began to breathe; and if she was really dead, she came back to life, to the astonishment and joy of her weeping friends.

The historian honestly adds that it was raining at the time, and the rain falling on the young woman's face may have revived her. But to all appearances, the vital spark had fled.

In Luke, chapter 7, v. 11 to 15, a similar story is told of a young man, who also was being carried to his grave, and as Jesus met the procession, he came and touched the bier, and said: "Young man, I say unto thee, arise," and he that was dead sat up and began to speak. (7)

SECTION 5. After visiting Egypt and many cities in Africa, Apollonius took up his residence in Smyrna,

(7) Are both, or either of these amazing stories true? One happened in Rome, if it happened, and the other in Galilee. But as near as I can compute, Apollonius' miracle, if it was such, preceded Jesus' miracle by about three or four years.

where he discoursed on fate and necessity, and he insisted that the most absolute tyrants could not overcome or reverse the decrees of fate. Domitian, the then emperor of Rome, on learning of this, cited Apollonius to appear before him. On reaching Rome he was accused of being an enchanter and was thrown into prison and loaded with chains, his friend Damis being imprisoned with him. "When will you regain your liberty?" asked Damis. "Tomorrow," replied Apollonius, "but this instant if I choose." With this he drew his leg out of the chain, and said to Damis: "You see I am at liberty now." Then he put his leg back in the fetters and waited.

When brought before the emperor, Domitian asked him, "Why do men call you a god?" "Because every truly good man," replied Apollonius, "is entitled to be called such." The emperor seems to have been afraid that his prisoner possessed some secret book or charm or amulet, and he was ordered to leave all such behind and to look at his majesty. But instead, the prisoner fixed his eyes on the vaulted arch above him.

A proceeding similar to that which there took place before Domitian, would, in the United States of America, be considered a mockery and a travesty upon justice. The first question was, "Why is it, Apollonius, that you do not wear the same kind of garments as other men?" "The earth," he replied, "supplies me with raiment, and by wearing the garments it furnishes, I offer no injury to the dumb brutes of the fields." Apollonius had foretold the plague at Ephesus,

and that was another charge against him. "How did you do that?" he was asked, and he replied: "By living on a lighter diet than other men."

Some other questions having been asked by the emperor, which Apollonius readily answered, "I acquit you," said he, "of the crimes charged against you, but shall detain you here for the present."

"You can detain my body," was the reply, "but not my soul, and I will add, not even my body. Thy deadly spear cannot slay me." At this, we are told, that, to the amazement of the emperor and all present, he vanished out of sight.

His friend Damis had gone to Penteoli, a three days' journey from Rome, and while Demetrius, the philosopher, and Damis were walking on the seashore and lamenting with much sorrow, never expecting to see Apollonius again, he suddenly appeared before them. They thought it was an apparition, and Damis wished to know if Apollonius were still living, whereupon Apollonius stretched forth his hand and said, "It is I myself; I am surely alive."

Another curious story told about him is that on the day and at the very moment that Stephanus assassinated Domitian at Rome, Apollonius was walking and talking with many friends in a grove at Ephesus, more than one hundred miles distant. Directly his voice fell to a lower key; then he became silent. Then suddenly he cried out, "Strike the tyrant! strike!" There were many Ephesians present, and they were all greatly astonished at this. Directly Apollonius added, "Keep

up your courage, O Ephesians! for this day the tyrant is killed. At this very moment, while the words are in my mouth, I swear it by Minerva, the deed is done." Dion Cassius, who at one time branded Apollonius as an impostor, tells this story of him: "On the very day that Domitian was assassinated, as it was afterwards known, *upon a most exact search into the matter,* Apollonius got up in the city of Ephesus, upon a very high stone, and calling the people together cried out with a loud voice: 'Courage, Stephanus! courage! Strike the murderer! Thou hast struck him. Thou hast wounded him. Thou hast killed him.'" And Dion Cassius adds: "As incredible as this fact seems to be, it is no less true." (8)

SECTION 5. A few lines back, it is stated that Apollonius vanished from the presence of Domitian. Now I do not write that down as a sober fact that I believe; for it seems impossible that the body of a human being, composed of flesh, bones and blood, could or can vanish or melt away and disappear as stated above. (9) And to say that Apollonius, who was more than one hundred miles distant at the time of the assassination of Domitian, could know of it at the moment that it occurred, is beyond belief. He may have been told of

(8) Manning's Dion Cassius, vol. 2, p. 92.

(9) It is said that Buddha could and did vanish, Vol. 11, Sacred Books of the East, p. 21 and p. 51. It is said that Jesus vanished out of sight, Luke 24, v. 31. Buddha, we are told, could change his color and vanish, Vol. 11, Sacred Books of the East, p. 48 and 49. Jesus, it is said, vanished, or made himself invisible and escaped (Luke 4, v. 30), when they were about to pitch him headlong from a precipice.

the tragedy very soon thereafter, but not, as Baronius supposes, by a demon.

This much may truly be said of Apollonius: he firmly believed in the immortality of the soul, and he insisted that nothing ever perishes. Birth was, in his opinion, only a change of essence into substance. Death was simply a vanishing of substance into essence. Life, he said, is merely substance coming into sight, and at death it vanishes but is not destroyed. In fact, he said nothing is ever created or destroyed.

In one of his letters to a friend (10) he speaks with contempt and disdain of riches and gaudy display; but he mentions with pleasure his love for science and his abstinence from the use of animal foods.

One writer, in pouring out the vials of his wrath against Apollonius, insisted that Satan was his assistant. The devil, he said, may know things of the past, and he may know what is transpiring at distant places; and he might have made known those things to Apollonious. (11)

As against such criticism I will quote a few lines from Apollonius' letter to his friend Hestius: "The truth is not concealed from us; how beautiful it is to have all the earth for one's country; and all men for brothers and friends; and that those who derive their origin from God, are all endowed with one and the same nature, with a community of reason and affec-

(10) Sidonius, in writing of Apollonius about four hundred years after his death, thinks all antiquity fails to equal him.

(11) Sebastian Tillemont, a French ecclesiastical historian, born 1637.

tions; and that wheresoever anyone may be or in whatever manner born, whether Greek or Barbarian, he is still a man."

It was the firm belief of Apollonius that nothing ever perishes; that matter changes, and is ever changing; that it comes into sight and disappears, but it is not annihilated. These things, he says, "are done and permitted by the Eternal God, who is all in all, and through all, and who if He should clothe Himself in names and forms, would suffer damage in His own nature."

SECTION 6. As to the alleged miracles of Apollonius, it is exceedingly doubtful if he, or any other man, at any time or place ever performed one. How can or could man, by his puny word, at any period of the world contravene or overthrow the laws of God? It is true that the supposed miracles of Apollonius were extensively believed in for more than three hundred years after his death; but a belief, as I have said elsewhere, never changes a fact. I know that we are told that a great personage, living in the time of Apollonius, could and did by his word change six water pots filled with water, of two or three firkins each, into good wine. But we must remember that only one man in all the millions that have ever lived, and he is of doubtful character, tells that improbable story. (12)

Moreover, such wildly extravagant things as miracles, having taken their flight for now nineteen

(12) John of the 4th Gospel. John 2, v. 6 to 10.

hundred years, we may justly question whether there was ever, at any time or place, such a thing as a miracle performed by Apollonius, or anyone else. Now while it is true that Apollonius was worshiped as a god well into the fourth century, and that even Christians believed that he wrought miracles, we of this age know that he was not a god, and we are very certain that he never performed a miracle. Nevertheless divine honors were paid him; and a temple at Tyana was built to commemorate him, and his statue was placed among the gods. In fact, *his name was invoked for centuries as a god.*

As to the manner and place of his death, there are conflicting stories. Some writers tell us that he entered a temple at Lindus, and was seen no more. Others insist that he died at Ephesus, attended by two handmaids, one of whom he set free.

History relates that there was a young man of Tyana, who very seriously doubted the immortality of the soul, and Apollonius had often tried to convince him of his error. "After your body is dead, if you will appear to me," said the young man, "I will believe you." And we are soberly told that after Apollonius died, he appeared to his friend, who in amazement cried out, "I believe you now! I believe you!"

The last glimpse we catch of this extraordinary man is at a temple in Crete, where great riches were stored under the protection of a pack of watch dogs, trained to guard the treasure. But when Apollonius entered

the temple, they did not bark, but fawned upon him as if he were an old friend or their master.

The priests observing this, rushed out and seized Apollonius and bound him, thinking him a robber. But before morning he cast off his fetters, and calling the priests before him, convinced them he was not a robber and that he did nothing in secret. Then going to the gates, he found them open. On passing through, it is said the gates shut of themselves. Acts 12, v. 10, tells us that "an iron gate opened of its own accord" and let Peter and an angel out. (13)

As Apollonius makes his exit from that temple, many voices were heard in unison singing: "Leave the earth, and come to heaven. Come, come, come!"

(13) Acts 16, v. 26, and Acts 5, v. 19.

CHAPTER XIII

Buddha Against Brahmanism.

Section 1. No one will perhaps deny that Gotama and Jesus each sought to overthrow, or at least to improve, the ancient religions of their people. Buddha's life struggle was against Brahmanism, and its iron-bound caste system; and, moreover, he disbelieved in the inspiration of the Veda, the Brahman Bible.

Jesus found in the Thora (law) of Moses, the doctrine that if one plucked out the eye of another, his own eye should pay the penalty; in short, Moses' doctrine was, eye for eye, tooth for tooth, hand for hand. (1) Jesus, to his immortal honor be it said, gave to the Jews and to the world a milder and better faith than the old Mosaic doctrine of revenge. He said: "Be reconciled to thy brother, do good unto others, love thy neighbor," and thy neighbor was all the world. Buddha said: "By love alone we can conquer wrath," and he said, "Do unto others that which you would have them do unto you." Jesus said the same five hundred years later. (2)

It is curious to note that both the Brahmic and Mosaic religions were claimed by their founders, and

(1) Ex. 21, 24.
(2) Luke 6, v. 31.

are claimed to this day by their followers, to be of divine or heavenly origin. The ancient Hindu believed that Brahma breathed forth the Rigveda; hence it was divine. The Brahmins in *their* inspired Bible, the Veda, insist that they heard (sruti) Brahma's (God's) voice, telling them in what manner to sacrifice their oblations. The Veda is therefore, they said, by reason of its divine origin, paramount to all reasoning and beyond all questioning. He who assailed it was a heretic and was scorned and banished. (3) Its foundations were laid so far back in the dim and misty past that it was, and is, truly venerable with hoary age. It is the oldest composition probably on the face of the earth. It is older than the Iliad and the Odyssey, older than Genesis; older, probably, than the pyramids—so old and so venerable that the very names of the Rishis (poets or seers) who composed it, are lost in the great ocean of oblivion.

The ancient Hindu looked about him and questioned why he was here. He was taught that this passing world would, if he led a pious life, give place to a seat with the Gods in heaven. (4) Death to him was as the birth of a real and happy life. He believed that there was somewhere in the universe a self-existent Divine Being, from whom his Atma (soul or self) had become detached; but at the death of the body it would return to Brahma (God) and be at rest. The body

(3) Manu, 4:30, and 9:225; Vedanta Sutras, page 20, Vol. 34, Sacred Books of the East.
(4) Rigveda, vol. 12; Br. Ency., p. 780; title, India.

was, he thought, simply the temporary husk or shell where the spirit or self made its abode for a time. But the spirit or soul was immortal and without body, but attached to the body like a horse hitched to a cart. (5)

"It is with us," said Yajanavalkya, "when we enter into the Divine Spirit, as if a lump of salt had been flung into the sea. It becomes dissolved into water, from which it was produced, and is not to be taken out again. As the water becomes salt, and the salt becomes water again, thus the Divine Spirit appears from out the elements, and disappears into them again. When we have passed away, there is no longer any name." (6) This was an extreme view which Buddha did not adopt.

The Hindu was more wise than Job, for Job said: "Though after my skin, worms destroy this body, yet *in my flesh* I shall see God. Mine eyes shall behold Him!" (7) As I have said, all of the Hindus did not believe that they would, at death, be like a lump of salt thrown into the ocean. Some of their thinkers anticipated Bishop Butler by more than three thousand years, for they taught that this life is as the life of an embryo in the womb that "death might put us into a higher and more enlarged state of life, as our birth does." (8)

SECTION 2. Now I ought, without further delay,

(5) 12th Khanda Upanishads—the Soul or Spirit was the Ego, the I, the self.
(6) Max Müller's Sanskrit Lit., p. 24.
(7) Job, ch. 19, v. 26-27.
(8) Butler's Analogy, written 1776.

to say a few words concerning the general character of the Indian people. They have heretofore been treated as a despised, good-for-nothing, cowardly race, clear down at the foot of the ladder. On the contrary, they were a learned and thinking people. They were a nation of philosophers. They delved into the science of language, and constructed a Vyakarana (grammar) with nouns and verbs, pronouns and adverbs, particles and conjunctions, syntax and prosody, and an exhaustive Niruka (etymology) all complete at a time when the Greeks had only learned the distinction between *nouns* and *verbs*. But all this labor to construct a grammar was probably brought about by the growth and progress of their language, which was changing the very idiom of their original speech.

They studied Siksha (phonetics), letters, accents, etc., so as to give *the same pronunciation* to the Sacred texts as the sages of old. They did not invade and conquer distant nations; but, ignorantly, they were practicing the precepts of Buddha and Jesus, when they lived quietly at home, doing ill to no one. Students spent from twelve to forty-eight years memorizing and repeating the texts they had learned from their holy books. They claimed that all that has reference to virtue and final beatitude was taken from the Veda. They spent their whole lives in studying religion and philosophy.

Had they been a war-like people, and marshalled mighty armies, they might have overrun and conquered Europe. That would have given them a great

page in history; possibly they might have changed the whole current of human affairs. They were not cowards and afraid to die, for death, they considered, was a release from a degrading bondage to the body.

In the earlier stages of their religion they worshiped the sun, the earth, fire, water and heaven. They had gods, many of them, but their chief ones were Indra, Agni, Soma and Varuna; then Prajapati, the father of all the gods, and lastly Brahma (God).

Back many thousands of years, they offered *bloody sacrifices* to their gods, and there is some evidence that this included human sacrifices. (9) But later on, as we have seen, a horse was substituted, then an ox, than a sheep, then a goat. At last all bloody sacrifices were put aside, and rice cakes, barley and clarified butter were offered to the gods, for they said: "Whosoever exists, he is born owing a debt to the gods, to the Rishis, to the Fathers, and to Men." (10) Their rice-eating ceremony corresponded somewhat to ours concerning infant baptism. (11)

SECTION 3. Buddha did not believe that God either ordered or desired any sacrifice whatever to be offered him, except a pure mind and a heart devoid of evil.

After six years of study and penance, this unsurpassed genius attacked the infallibility of the old

(9) I have said elsewhere that the man was Kimpurusha, a mock man or monkey.

(10) Satapatha-Brahmana, p. 190, vol. 12, Sacred Books of the East.

(11) Grihya-Sutras, and Max Müller, anc. Sans. Lit., p. 50; also vol. 11, p. 1, S. B. E.

Brahmanic faith. His first onslaught was against the growing abuses of the Priests, as they legislated for their one Gati (caste), and to protect their own exclusive privileges.

They said, "the very birth of a Brahmana is an eternal incarnation of the sacred law; that he is born as the lord of all created beings; that whatever exists in the world is the property of the Brahmanas; that other mortals subsist through his benevolence; that he sanctifies any company which he may enter, and he alone deserves this whole earth." (12)

They said, moreover, that by "Sruti" (revelation) is meant the Veda, and by "Smriti," the institutes of the sacred law; and these two must *not be called in question in any manner;* that he who treats with contempt those two sources of the law must be cast out as an atheist and a scorner of the Veda.

Here then was the issue: for Gotama, in attacking those laws, flatly denied their *divine* origin. This made him, according to the Brahmanic code, an atheist and an outcast, whose conduct was reprehensible in the extreme. The priests of the Veda did not crucify him, but they sought in every possible way to thwart him and to beat back the rising flood. They would overlook his doctrine of being and non-being and all other matters, if he would only admit the *divine origin* of the Veda. On one point, however,

(12) Laws of Manu, ch. 1, sec. 98 to 105; also sec. 10 to 11, ch. 2, Laws of Manu. That work is at least 2,900 years old and possibly 3,300 years old.

there was no clashing of opinions between Buddha and the Brahmans, and that was as to the doctrine of the transmigration of the soul.

Transmigration, according to Herodotus (2: 126), was an ancient belief, originating in Egypt. But as the Egyptians are the children of the Hindus, we may well ask: Were the first germs of that old faith transplanted from the Ganges, or was it the creation of some philosophic mind on the banks of the Nile?

Perhaps we shall never know to a certainty just where the doctrine originated, but philology may yet unlock the door; for while we can learn but little of the history of India from its literature, and but little from its inscriptions on carved temples, language comes to our aid. Those fugitive and airy sounds, which seem so fleeting and so changeable, prove to be more durable monuments than brass or granite. The study of the Sanskrit language has told us a long story concerning the origin of nations. It has taught us *who were the ancestors of the nations of Europe;* and has told us that one great family, the Indo-European, has done most of the work of the world. "It shows us that this great family consists of seven races—the Hindoos, Persians, Greeks and Romans, who emigrated southwest from their ancestral home, and the Celts, the Teutons and Slavonians, who entered Europe on the northern side of the Caspian Sea. A comparison of languages has made this too plain to be questioned."

In these seven linguistic families, the roots of the

most common names are one and the same. The grammatical constructions are also the same (13), and no scholar longer doubts that those seven languages all came from one ancestral tongue—the Aryan.

The Laws of Manu, in existence at least five or six hundred years before Solomon built his temple, mentioned all the lands from the Eastern or Indian Ocean to the Western Ocean, as the country of the Aryans. Manu adds: "Let the twice born man who seeks to dwell there sanctify his body, and purify it with holy rites, and make it fit for a union with Brahma." (14)

I have said that the Egyptians were the children of the Hindus. They were certainly not Negroes. The Negroes have never yet, to this day, built a city or floated a ship. How then could they build the pyramids? Moreover, the religion of the Egyptians was similar to that of the Hindus in that both those peoples believed the human soul to be of divine origin; that this whole life is a warfare of good and evil. In short, the Egyptians are Indo-German. In that great migration from the cradle of the race in the far East they found a home at the delta of the Nile, where they have lived for at least eight and probably ten thousand years. Some of their kindred were migrating, perhaps at the same time, on parallel lines, farther north; and the descendants of that northern stream are today

(13) J. T. Clark's *Ten Great Religions*, chapter on Brahmanism.

(14) Manu, 2:22 to 28. It is barely possible that the Western Ocean, mentioned above, may have been the Mediterranean Sea.

in Germany, in France, in England, and in the last four hundred years have crossed the Atlantic, and have only halted, in my own America, at the Golden Gate, on the shores of the distant Pacific.

CHAPTER XIV

The Doctrine of Immortality in Palestine and India.

Section 1. When Jesus was born, there were in Palestine, as we have seen, three religious sects; the Pharisees, Sadducees, and Essenes. Of these the Pharisees were the most numerous and aggressive. The origin of the sect is not surely known, but they were probably the descendants of the returned exiles (Benehaggola) from Babylon. They were certainly separatists; which their Hebrew name signifies (Pharisee: to separate); and Ezra, when he returned from Babylon about 458 B. C., spent fifteen years in getting those Jews who had not been carried into exile, to "put away" the wives whom they had married from surrounding tribes. (1)

But whatever their origin, the Pharisees, in Jesus' day, were greatly puffed up with pride and self-conceit. They affected uncommon sanctity, but their hypocrisy was so apparent that John the Baptist severely denounced both them and the Sadducees. (2)

Their religion, if it was a religion, consisted in bloody sacrifices and useless ceremonies. Yet they

(1) Ezra, ch. 10.
(2) Matt. 3, v. 7.

criticised Jesus (3) for eating with "publicans and sinners." They were so vain of pomp and parade that Jesus rebuked them, and told his followers that when they went to give alms, to sound no trumpets before them in the streets and synagogues to have glory of men (4), as the hypocrites do. They have been called the slaves of lust, avarice and pride; yet they believed in the immortality of the soul.

"Under the earth," they said, "there will be rewards and punishments, according as one has, in this life, lived virtuously or viciously." (5)

The wicked, they claimed, would be detained there in an everlasting prison. The souls of the good, they believed, would transmigrate into other bodies, and live on again in this world in a blissful state. (6)

The Pharisees were full of inconsistencies and contradictions. They would not walk upon the grass on the Sabbath, lest some seeds might be shelled out, and that would be threshing. They made broad their phylacteries; but they laid grievous burdens on the people, and would not lift a finger to help them, and

(3) Matt. 9:11.

(4) Matt. 6, v. 2.

(5) Jos., Antiq., Book 18, ch. 1, sec. 3. We shall see further on in this chapter, that the doctrine of the immortality of the soul was a new importation among the Jews, from Zoroaster's teachings to the Persians; or from Egypt; or from India, Buddha's home.

(6) The removing of Souls into other bodies (Book 2, *Wars of Jews*, ch. 8, sec. 14) looks as if some one had heard from India, Egypt or Babylon. St. Paul (Acts 24:15) "hoped" that the just and unjust would *all* be resurrected.

they sought the best rooms at the feasts, and the chief places in the synagogues. (7)

Luke justly told them they kept "the outside of the cup and platter clean, but left the inward part full of raving and wickedness." (8)

Moreover, the Pharisees claimed that fate determines all things, yet not sufficiently to take away freedom of the will to act virtuously or viciously as one chooses. They stuck in the letter of the Law, and lost its Spirit; for if a flea bit one of them and he killed it on Sunday, that was hunting.

SECTION 2. It is easy to determine why the Sadducees were a less numerous sect than the Pharisees; for the latter preached a hope for the soul beyond the grave. The Sadducees followed Epicurus (9), who taught that the soul "is only a finer species of body, spread through this frame, and that the death of the body is the end of everything." In short, the Sadducees said: "There is no resurrection, neither angel nor spirit." The Pharisees confessed both. (10)

The Sadducees said there is no such thing as fate, but that each man is his own master; that the good which comes to him, and the evil which befalls him, are caused by his own wisdom or folly; and they had scripture for their doctrine.

(7) Matt. 23, v. 4 to 8.
(8) Luke 11:39.
(9) Epicurus, born in Samos, Greece, about 340 years B. C. His philosophy resembled Buddha's teaching somewhat, i. e., the mind should be composed and the body free from taint.
(10) Acts 23, v. 8, and Matt. 22, v. 23.

They that plough iniquity and sow wickedness, they said, reap the same. He that goeth down to the grave *shall come up no more;* he shall return no more to his house. (11)

The Sadducees were strict constructionists. They found in the Hebrew scriptures no certain and explicit mention of the immortality of the soul. They followed the letter of the law, and not finding the immortality doctrine taught there, they utterly rejected it.

Having mentioned the Essenes in chapter XI, section 2, I will say no more of them here, but think I ought to state that quite a large number of both Pharisees and Sadducees have survived the vicissitudes of time and country, and can be found, without much serious search, in many parts of America, England and Russia today. But they are as sheep without a shepherd.

Life, it is true, is an unsolvable mystery, and death is a still greater enigma; yet the doctrine of the immortality of the soul is old and moss-grown with age. Two thousand three hundred years before Jesus was born, the Egyptians had solved that mysterious problem satisfactorily, at least to themselves (12), and had established a court to fix the future of the dead. Osiris and his triad were there to judge the departed, and Set and his devils were on hand to snatch the

(11) Job 4:8; also Job 7, v. 9.

(12) To be exact, Professor Lepsius fixes the date 2,380 years B. C., but M. Mariette goes back about 3,000 years B. C., and M. Chabas thinks 4,000 years elapsed before the first dynasty was formed in Egypt. That would be about 9,000 years ago.

wicked. The Egyptian doctrine had been in vogue about four hundred years when Abram "went up out of Egypt." (13) Yet no unequivocal mention and approval of it appears in Jewish writings, until centuries after the Babylonian exile. Then it is first *dimly discerned in the apocrypha, and in Daniel.*

SECTION 3. Moreover, the doctrine of the soul's immortality was taught in India more than a thousand years B. C., and some think far beyond that limit. Buddha found it in the Upanishads (14) and for fifty years he preached it with vigor and success. He had evidently heard of the Moses fable about "seeing God face to face" (15), and when one day two Brahman students became engaged in a hot dispute as to which was the true faith leading to a state of union with Brahma, Buddha pursued the same method of reasoning that Socrates did a few years later in Athens. (16) Gotama asked Vasettha, one of

(13) If Genesis, ch. 13, is right as to date, the journey of Abram was about 1,920 years B. C. Abram during his sojourn in Egypt must have learned of the belief in the immortality of the soul. But he makes no mention of it, nor does the Pentateuch. It is probable that Moses did not believe in the immortality doctrine, else why his silence?

(14) The Upanishads are the philosophical speculations of Hindu philosophers 800 to 1000 years B. C. about the soul or self, and they teach that the soul is immortal. They say that the Upanishads are *Sruti*—that is, revealed from heaven—but of course they were no more revealed than a "Thus said the Lord" in the Pentateuch.

(15) Exodus 33, v. 11.

(16) It was the same old dispute 2400 years ago in India, that we find in America. There were the Addharya Brahmans, the Tittviya, the Khandokas and others. Here we have Methodists, Catholics, Baptists, Unitarians, etc., and like the Brahmans, they all claim the right path.

the students, if each Brahman teacher claimed that his special school taught the true saving path to a union with Brahma (God). "Yes," said Vasettha, "they teach different paths, but each one claims his path to be the true one."

"Have any of those teachers versed in the three Vedas," asked Buddha, "ever seen Brahma face to face?" "They do not claim to have seen him," replied Vasettha. "Do any of the Brahmans back *seven* generations, say: 'We know Brahma, we have seen Brahma, we know where Brahma is?' " he asked. (17)

"No, they do not, even up to the seventh generation, say that they have ever seen Brahma face to face," replied Vasettha.

"Even so," said Buddha, "nor did the Rishis of old, the authors of the Veda, which the Brahmans now carefully intone and recite—even they did not pretend to know *whence* or *where* Brahma is. How, then, can they say we will teach the *strait* path that leads to Brahma?"

"Impossible!" replied Vasettha, "and that being so, it follows that the Brahmans talk foolishly. That which the Brahmans do not know, having never seen Brahma; is it not like a string of blind men, the blind teacher leading the blind student?" Jesus had a similar saying, that if the blind lead the blind, they would both fall in the ditch. (18)

(17) Brahma, the eternal, self-existent, is said to be impersonal. Tevigga, Vol. 11, Sacred Books of the East, p. 172.
(18) Matt. 15:14.

"Even if they could see Brahma, as we see the sun in the heavens, can they," asked Buddha, "point out a safe path that leads to the sun?"

The colloquy then proceeds on the supposition that if a man should say he loves and longs for the most beautiful woman in India, yet when asked of her family and her name, her complexion, and where she dwells, he knows nothing about her, how then could, or how can he love her? (19)

Buddha then proceeds to illustrate that one, to possess moral excellence, must practice all the qualities which lead up to that estate: that to pray for the impossible will not avail. "This river where we stand," said he, "is full to the brim, and here comes a man who desires to cross over. He invokes the further bank to come to him. Will the bank come by his entreaty? Certainly not. These Brahmans invoke Soma, and Varuna, and Prajapati, but they omit practicing those things which *after the death of the body* will unite them to Brahma."

Jesus preached the same doctrine when He said: "He that bringeth forth good fruit shall enter the kingdom." (20)

(19) This question has a deeper meaning than is apparent on the surface. Did Gotama intend to impress us with the idea that, never having seen God, and as no mortal *ever did see God,* how then can we love Him, any more than the Hindu who had never seen the woman? We may fear Him—but love and fear are two vastly different things.

(20) Matt. 7, v. 16 to 22. See also Tevigga-Sutta, Vol. 11, p. 180, Sacred Books of the East.

CHAPTER XV

Man a Protoplasm: The Corrected Genesis.

Section 1. It is not a very entrancing thought when we reflect that our remote ancestors, the Hindus, seven or eight thousand, and, more likely, ten thousand years ago, were worshiping the sun, the moon, the clouds and the winds. If the Aryans were in the Punjab (1) and on the Ganges ten thousand years ago, that is only a small point of time to Him "whose day is as a thousand years." (2) This earth, as we have said elsewhere, is old, and no little pent-up six thousand years doth hedge it in. Man at his coming was a naked savage (3); not as well equipped in his first years to meet the wants of life, as the low-browed monkey. The whole world was man's "Garden of Eden," and he is slowly dressing it of thorns and

(1) The Punjab includes all that vast country watered by six rivers (originally seven rivers) in northwestern India. In the last 1,600 years Saravasti has gone dry.

(2) "A thousand years are as one day with the Lord"; Second Peter, ch. 3, v. 8, Psalms 90, v. 4.

(3) Even Genesis (Gen. 3, v. 7) says he was *naked*, and he is somewhat savage even yet.

thistles (errors and sins), even although the "Lord cursed it." (4)

When man came, the world was a mystery to him, and it is a mystery still. Does its author want man to praise Him? *Does man want the ant or the worm to praise him?* What good, forsooth, will it do the man to have the worm or the ant say: "Great and marvelous are thy works, O man! Thou are the most wonderful being beneath the skies. Have mercy on us, O man!" Yet for all these thousands of years man has been talking to a being far greater and wiser in comparison than man is beyond the worm of the dust. But neither from the vaulted skies, nor from the caverns of the earth, has there ever yet been a sure verbal response.

We know not where or when man first began to pray, but we are reasonably certain that it was not in Egypt, or Palestine, nor yet in Ur of the Chaldees, or in Babylon. It was a long journey from there, and in a warm climate.

If the cradle of the race can ever be found we shall there find man first upon his knees. It was certainly in the far East; but how far East? Was it on the shores of the Indian Ocean? It could not have been North of the Caspian, unless great climatic changes have since taken place. In a high, cold altitude man would not survive the first winter, even if the Lord should make him a coat of skins, and clothe him. (5)

(4) Gen. 3, v. 17.
(5) Gen. 3, v. 21.

If he came here by the evolutionary process, the atom from which he sprung (we all came from atoms) must somewhere in its travels have encountered a moral principle which has clung to man, and seems to have slowly grown during all his long pilgrimage.

While it is true that the original forms of all organisms are one and the same, it is also true that *from that one form* all forms, high and low, the snail, the worm, and man, are developed. It may not be an inspirational thought, but it is nevertheless the fact, that the snail and the worm were our equals, to all appearances, when we were in the embryonic state.

Dr. Pritchard, in his natural history of man, tells us that "the organized world presents no contrasts and resemblances more remarkable than those which we discover on comparing mankind with the inferior tribes. That creatures should exist so nearly approaching to each other in all particulars of their *physical structure,* and yet differing so immeasurably in their endowments and capabilities, would be a fact hard to believe if it were not manifest to our observation."

The differences are everywhere striking, and they are never contemplated without wonder by those who, in the study of anatomy and physiology, are first made aware how near is man in his physical constitution to the brutes.

In all the principles of his internal structure, in the composition and functions of his parts, man is but an animal.

The lord of the earth, who contemplates the eternal order of the universe, and aspires to communion with its invisible maker, is a being composed of the same materials and framed on the same general principles, as the creatures which he has tamed and trained to be the servile instruments of his will, or which he slays for his daily food.

The points of resemblance are innumerable, and they extend to the most recondite arrangements of the mechanism which maintains instrumentally, the physical life of the body; which brings forward its early developments, and admits, after a given period, its decay; and by means of which is prepared a succession of similar beings destined to perpetuate the race.

In short, scholars are divided into two great opposing groups, or schools; one of which is properly called the evolution school, which teaches that man, in his inception, was only a nucleus or simple cell, the same perhaps as a worm or frog or monkey; that he develops upwards, and upwards, and in his travels of ascent passes through the gradations of inferior animals, until finally he passes, and surpasses them all; with greater brain power, he stands supreme in development, at the highest round of the ladder, the lord and ruler of all animal life. Buddha and Jesus, and all the great ones of earth, came from nucleated cells. Such is the starting point of all life, without exception.

The other grand division is called the "creation school," and it clings tenaciously to Genesis, which teaches that God formed man out of the dust of the

earth, and breathed into his nostrils the breath of life, and man became a living soul. (6) Later on, he forms every beast of the field out of the ground. (7) Man was not yet, by the record, immortal, and he was driven out of Eden lest he might eat of the tree of life and become immortal, in other words, live forever. (8)

We may truly say this, at least, that there is apparently nothing any more supernatural in the creation or birth of a human body than in that of a rat, or caterpillar, or ape.

The creation school, at every turn, points us to Genesis and Eden, that beautiful garden which has been vainly sought for by generations. But Eden seems to be a myth which baffles all our search.

SECTION 2. However all this may be, there was, and is, a something invisible to mortal eye, whereby one of these forms developed into a horse, or ape, or snail, and the other into the man who has written this line. (9) But,

"If true, through lower forms I came,
To me today it's all the same."

Suppose for a moment that we admit man was evolved from an inferior order of beings; his closest ante-type is the monkey. But evolution is orderly; it

(6) Gen. 2, v. 7.
(7) Gen. 2, v. 19.
(8) Gen. 3, v. 22 to 24.
(9) Dr. Pritchard in his Natural History of Man, strikes the creation theory of Genesis a crushing blow.

has a law; it is governed by law; and law presupposes a law-maker. Then who made that law? That is the question. The monkey did not make it. The protoplasm did not. The nucleated cell did not. That law did not come by chance. Neither is that law a matter of chance which sends this earth around the sun once every year, making a great circuit of more than five hundred millions of miles. I must write it down that the maker of that law which sends our earth around the sun, made also the law which controls the protoplasm and the minutest atoms in existence. You may call it "the first great cause;" the Hindus call it Brahma. In other words, they call it God, and so do I. (10)

Now if man was made, as the record says, in God's own image, man must, on looking about him, have wondered who he was, and what he was, and whence he came, and what he was here for.

Genesis ought to be corrected.

Go back with me, reader, in imagination, to that hour. Man has just been "made;" the last touches have just been put upon him; he breathes, he lives, he opens his eyes, he looks about him. He knows no language, for he is the first and only human being on this whole earth. At the moment of his coming he has no use for language. He has no father, no mother, no friends. He is alone in the world. If God or an angel should speak to him, he could not

(10) See concluding remarks where this matter is more fully discussed.

answer, as there is no language that he has learned or invented, for *language is an invention.*

The first man did not know that he had a tongue, or, if so, he did not know what it was for. He was naked and alone. (11) *Even Genesis says he was naked.* When Eve was "brought unto him" (12) Adam must have watched her with great and increasing interest. Now, is it true, or is it a pretty little fiction, that the serpent and Eve held that colloquy about the fruit and good and evil at the time the Lord was walking in the garden? (13) What did Eve know about good or evil and death? She had just been made. (14) As that is all a bit of romance, I will here give what is, perhaps, more nearly a correct sketch of what probably happened in the first or early days of my *distant grandparents.* Adam was, no doubt, much pleased to see the fascinating beauty of this newly-made woman. He noticed at once that she had some resemblance to himself. Her limbs were much more beautiful than his own. Her round and solid breasts, he wondered what they were for. These two young people watch each other for a time, until finally Adam approaches the new arrival. He gestures to it—there is a friendly gesture back. He puts out his hand

(11) Gen. 3 to 7.
(12) Gen. 2, v. 22.
(13) Gen. 3, v. 1 to 8.
(14) If Genesis be true, Adam had been engaged in naming the cattle, and it must have taken him a long time to name every beast of the field and every fowl of the air. Eve was not made until after the cattle and birds were named. (Genesis 2, v. 19 to 22.)

and it is taken. Here is the *first* marriage on earth. Marriages have always since been made *on earth.*

The first couple have tongues but no speech. They can only communicate by gestures and by signs. As yet they do not know what their tongues are for. They may have had teeth, but they do not know what they are for. They are mysterious even to themselves. Perhaps they are on the banks of some river, and the waters are moving on to the sea. They themselves can move; what the waters are they do not know. It is their first sight of such a thing. We may call them Adam and Eve, or any other fanciful name; but the true Adam and Eve were never in any beautiful garden, nor did the true Eve *talk to any serpent* or pluck any forbidden fruit whereby she and her husband were cast out of any garden whatever. Genesis is a beautiful fancy picture: let us not cast it aside. It is lovely prose, almost poetry, but the ground was not and is not cursed by the Almighty. (15)

SECTION 3. Adam and Eve have gone down embalmed in history; yet they had barely wit enough to know that they could move about like some of the animals which they saw around them. We will suppose that they have been *"made"* but a few hours, and therefore have no remembrance of anything whatever. Their bodies are healthy, but their minds are as an infant's a few hours old. They are not idiots, but they know less than the monkeys they see in the forests.

(15) Gen. 3, v. 17.

(16) Let us follow them a little further. The sun is sinking low in the heavens; they watch it, and it seems to them as if it were slowly dropping yonder in the distance to the earth. They know not what it is, nor what it is for; soon it is out of sight, and the shadows begin to creep over the earth. They go hand in hand to find where it disappeared; but are, of course, outstripped in the race; and night, black night, rayless, catches them unawares. They wait and watch, but the sun does not return. Then some stars are noticed above their heads, but they know not what they are. How could they, for they never saw any such thing before?

Meanwhile a strange feeling begins to agitate their stomachs. What it is they do not know, for as yet no morsel of food has ever passed their lips. They are weary, also; and, finding some leaves by the trunk of a fallen tree, they cover themselves and are soon wrapt in slumber. When the man awakes, some flies and gnats are biting the woman's face, and as he is brushing them away she awakes and, seeing that act, gives the man such a sweet look of love that thenceforth they are inseparable. It was the first ever given beneath the skies. "What God hath joined let no man put asunder."

Slowly in the East the heavens begin to brighten, and then something resembling the thing which disappeared gradually lifts itself up, and they can see

(16) I am following the correct Genesis, as near as possible, on the supposition that Adam was *made*.

each other again. They thought (if an infant mind can think) that the object which they had followed had somehow escaped them in the woods and darkness, but had come to visit them again from another quarter.

Hunger was meanwhile pressing that pair; and hunger, from that day to this, has been the main spur to man's exertion. They shook the leaves from their naked bodies and wandered forth, whither they knew not. But soon they came to a little brook that ran close by, and instinctively they paused. They watched it; the man touched its waters; he tasted them, and his parched tongue was cooled; he smiled and beckoned to his mate to follow his example, which she did, and was likewise refreshed. They saw some little lively things moving around in the stream: what they were they knew not; they tried to touch them, but the fishes were too wary. The waters of the brook had quenched their thirst, and in their joy they made a noise with their lips like the word "Ap," and, ever since then, "Ap" has been the name of water in India.

At that moment the woman (we must call her a woman, although "created" or "made" only about twenty-four hours before) espies some peculiar looking objects in the branches of a nearby tree, which in some respects closely resembles herself. She grasps her mate's arm, and with much agitation points him to the spot. Children in brain and experience, as they are, they yet are sufficiently discriminating to notice their resemblance to themselves. Those objects had arms

and legs and hands, but they were *covered* with something; yet the man and woman were naked. The monkeys chattered together and seemed happy. (17) They were putting something in their mouths; and the man drew nearer and watched them. It was not "ap"—that he could plainly see. Directly a young ape, more mischievous than the rest, threw something at the man. Fortunately it missed him and fell at his feet; he picked it up and, imitating the monkey, he tasted it. At once he offered it to the woman, who seized and ate it, then held out her hand towards the ape as if begging for more. The man took her hand and led her cautiously toward the monkeys, which, seeing them advance, must have concluded that they were to be assailed.

For, after chattering a moment, they skipped off to some trees further away (18) and left the first Aryans, our Grandfather and Grandmother of ten thousand generations back, in full possession of the field.

At this point Genesis and this Aryan legend agree, for the woman found that "the tree was good for food," and she took of the fruit thereof, and did eat, and her husband did eat also. (19)

Now if there be such a hateful and horrible thing

(17) Professor Garner has proven that monkeys have a language of forty-five or more words; and, as before observed, they were much better provided by their maker than man, except as to brains; but brains have won and will always win.

(18) I have never yet been able to learn what kind of fruit that was; it was *not* an apple, as apples do not grow in hot climates; it may have been a sweet Mango—not the stringy, sour kind. It may have been a banana, which it probably was.

(19) Gen. 3, v. 6.

in this world as predestination, then it is possible that when the foundations of the earth were laid it was predestined in the councils of Heaven that that young Ape should fling a piece of fruit at our first parents, when they were in sore straits for sustenance.

Three things were there in conjunction: the ape, the man and woman, and the fruit. Yet something else was wanting, viz.: the mischievous act of that young monkey. A believer in predestination must hold that "in the beginning" God did know that that young ape would cast that fruit at that juncture, and that the man and woman would be there at that precise moment to profit by it.

SECTION 4. If the monkey, and the fruit, and the man were all predestined, as above stated, then the culmination of the matter was happy beyond all measure for that man and woman. For, having appeased their appetite, they wandered back to the brook, where they drank again, and then, without a care in the world, lay down in the warm sunshine and went to sleep. Children of a few hours require much sleep. When they awoke they saw the Sun was disappearing, as it had before; and, that it might not escape them again, they started off briskly to find where it hid. Of course, that was impossible; and to their grief it left them once more in darkness.

These children of a day knew neither logic nor poetry; in fact, as we have already said, they did not know themselves. But instinctively they loved the Sun—that is to say, they wanted it to stay with them,

though they knew not what it was, or why it left them, nor why it had once come back to them.

With many misgivings they turned back and sought the log of the first night, again covered themselves with the friendly leaves and slept the sweet sleep of childhood.

The next morning was an object lesson to them, for the Moon had not gone down in the West when the Sun came streaming up in the East. Thus they found they had two friends; and, as near as we can now determine, the Sun and Moon were the first objects of man's adoration. How many generations it was before they worshiped them as deities, no one can truly tell. The next chapter will show the absurd lengths to which Sun and Moon and Fire worship extended. But I cannot leave this new man and woman, my distant relatives, without a feeling of depression and sympathy for the hard and toilsome lives before them and their children. And the same hard fate will continue until the "elements melt with fervent heat." I must also add that I do not find, even after much serious study, that God, at the coming of man, *revealed* by any natural or supernatural means any of the essentials of religion. It would seem to be more necessary to reveal a plan how to get something to eat and to wear. Suppose an angel had been sent to talk to this new man and woman about Heaven and a pure life. Their lives were pure, and, as to heaven, *will not a pure life win it?* If not, what will?

Read Chapter 20, Exodus, and you will find not a

single one of the ten commandments that this new man and new woman could break. As I have heretofore said, every animal on the face of the earth was better equipped to live, when it came, than was man when he came. He was cast by a seeming cruel fortune *naked* upon a friendless shore.

The horse and the dog were, and are, more favored than man; for when they die there is *no hell* for them. All their troubles are over. But man is commanded *to love a being whom he never saw;* and, if he fails in that, he is to roast in an everlasting fire (20) where there is weeping and gnashing of teeth. (21) And there is a law that when man would do good, evil is present (22) to pull him back. But if he is born with goodness paramount in his nature, and holds to it without wavering, he is finally blest beyond all measure in a paradise of glory far exceeding all his merits. At least, so I have been taught. (23)

(20) Matt. 25:41.
(21) Luke 13:28.
(22) Romans 7, v. 21 to 24.
(23) The latter part of this chapter is simply a bit of imagination, yet it seems to be more nearly exact than some parts of Genesis.

CHAPTER XVI

Hindu and Hebrew Sacrifices.

Section 1. There are persons who are absolutely certain that the Hindu Bible was composed by men; and that their sacrifices, to obtain the favors of their Gods, were the inventions of scheming priests. But the Hindus insist that it was Sruti (*heard*) from heaven by their Rishis (prophets). In short, that *their* Bible (the Veda) was *divinely inspired from on high.* Here is one of the reasons why our missionaries make such slow progress in converting them to Christianity. Their Bible, they say, is as truthful and as perfect as ours; that ours is in two parts; and one of our Gods, they say, was killed because he did not conform to or preach the doctrines of Judaism (the first part of our Bible). They claim, moreover, that our Bible was composed by men and translated by men, and they produce the very names of the men who composed it and translated it.

If we reply that it was inspired from heaven, they answer back that the two parts of our Bible do not

agree; that if the old part (the Pentateuch, etc.) was inspired, then, as God changed his mind, some nineteen hundred years ago, He may change it again. If we insist that the Hebrew Bible is inspired, is there really any reason that can be shown why, if God actually spoke to Moses, he should not also speak to the children of India? Both of these peoples were men and women of His own "making"; and if He marked out the road to heaven for one race, why leave the other to grope its way in darkness?

As both India and Palestine were once given over to sacrificings to appease God and gain his favor, let us see how things were when Buddha and Jesus came to preach reformation.

People living in this twentieth century would think it downright foolishness—absolute idiocy—if they were to witness multitudes of men and women worshiping the Sun and the Moon. Yet such were the facts for thousands of years. Even so late as five hundred years B. C., Anaxagoras, a Grecian philosopher, was sentenced to death at Athens, the college of Asia and Europe, for teaching that the Sun was only a mass of blazing metal, about as large as the Peloponnesus. And it required all the eloquence of the great Pericles to modify his sentence to banishment.

The Hindus, being the Fathers of the race, led in this, to us, useless and senseless ceremony; and our sensibilities are deeply wounded when we consider that Hindu and Hebrew—in fact, all old religions—were, and are, stained alike with human sacrifices. The

Hindus, in their early savage state, were probably the first to offer such oblations; they were likewise the first to abolish them. The Hebrews immolated their human victims a thousand years, and possibly much more than a thousand years, after the Hindus had ceased even animal sacrifices, and had fallen back upon rice cakes, milk, barley and butter. The object sought in all sacrifices, and in all religions, was, and yet is, to gain the favor of heaven. The Aryans brought oblations of "first fruits" to their Gods—barley in the Spring and rice cakes in the Autumn. And the Hebrews, a thousand years later, brought "first fruits" into the house of the Lord. (1)

As the powers of nature, the Sun and Moon, were visible objects which brought light and comfort, it is probable that they were the first to receive the adoration of the infant world. Afterwards Agni (fire) was added as a Deity, but it must have been centuries later, at least; for Prometheus never stole any fire from heaven for the Hindus. (2) Moreover, they do not have fire in heaven, but in the *other* place.

Fire was obtained either by rubbing the end of a hard perpendicular stick through the groove of a softer one, or, perhaps, a bolt of lightning may have struck and set on fire a dry tree. Whichever way it

(1) Exodus 23, v. 16 to 19; and Satapatha, Brahmana, p. 369, v. 1½, S. B. E. Were both of these peoples inspired, or did the priests inspire them?

(2) Prometheus is the child of a Grecian poet's brain—Hesiod, who lived about 900 years B. C. Besides, later investigations in philology offer the solution that Promantha, in Sanskrit, means "the fire stick of the Hindus," p. 808, vol. 19, Br. Ency.

came, it was shortly elevated to the dignity of a God, by reason, no doubt, of the services it rendered to man. Even now we would almost worship it, rather than have it taken permanently from us.

SECTION 2. The worship of the visible forms of nature was at first simple and informal, but it resulted ere long in giving birth to a sacerdotal class which claimed to be divinely inspired, and thereupon it proceeded to hedge itself about with a cumbersome code of rules which they themselves could only repeat.

If the forms and ceremonies of India worship were simply the inventions of men, and as ours follow in their wake, is it not true that ours are only copies? (3) Did not the Hindus simply lead the way? For they probably had their new and full moon sacrifices thousands of years before there was any Jewish clan or nation whatever.

All the stupid details of Indian sacrifices would require a volume of more than seven hundred pages, and offer little to interest the general reader; but as they form a part of the early religious history of the human race, they claim at least a brief notice.

When a Brahman led his bride from her Father's house the nuptial fire was brought along, and it became the duty of the family to keep it ever burning. Should it at any time become extinguished, the householder must expiate the offense by an oblation to the Gods. The new and full moon sacrifices were more

(3) In my next chapter I shall show the old Jewish worship when Jesus visited Jerusalem and the Temple.

exacting and more costly. The hearth was first carefully swept, then lines were drawn at right angles, from East to West, and North to South. There were three fires built, and the Adhvaryu (4) changed them around twice, and when a log was put on any one of the fires the priest muttered a text: "Let there be luster at my invocations, O Agni!"

The garhapatya (householder) and his wife, previous to this, were required to take a vow that they would abstain from meat and all carnal pleasures, and observe strict silence while the oblations were being offered.

When about to take the vow the householder dipped his hands into a vessel of water, which was their early mode of baptism, and thereby he became sacrificially pure. He then prayed to Agni, the God of fire, that he might keep his vow. Thereupon the Adhvaryu (Priest) took a blade of grass and flung it towards the South, the abode of the Rakshas (evil spirits), and with that act he said: "Expelled is sin; this I proclaim at the command of the divine Savitri (God). May the sacrificer be on the vault of heaven! This I proclaim to fire, wind and earth, O Lord of the world! Lord of this great universe, we choose thee for our Brahma; wilt thou lead in this sacrifice?" (5)

The ceremonies of the full moon sacrifice often lasted two days. Moreover, the devout Brahman, every

(4) Adhvaryu is the priest who performs the principal part of the sacrifice.

(5) The formula is very long, and I have necessarily abridged it greatly. I have also abridged their formula to expel evil spirits.

morning before sunrise and every evening after sunset, made a burnt offering of fresh milk. This was called his Agnihotra, and he was expected to perform Agnihotra every day to the end of his life.

The priest's fee for a Hindu's first new moon sacrifice was a cow or pair of cattle, but if a cow she must be four years old.

SECTION 3. It is beyond question that India preceded Palestine by a great many centuries, in its belief in devils or wicked spirits. And they named them Rakshas and Asuras. Goblins, they said, roamed about in the air, unfettered in all directions, and Hindu goblins could talk. The devils in Palestine later on could also talk. In India they were always on hand to interfere in the sacrifices, and sometimes actually forbade it. (6) It is said that the Gods perceived that water was a thunderbolt which could be used against the Rakshas, and thereafter it was employed freely as a sort of amulet. (7)

The reason, it is said, that the Asuras and Rakshas interfered in the sacrifices was that they were contending for the supremacy.

They claimed, as did the Gods, to be the children of Prajapati, and in the two moon sacrifices the Gods entered upon the one that waxes and the Asuras the one which wanes. (8)

(6) Satapatha Brahmana, vol. 12, p. 9 and p. 12, Sacred Books of the East.
(7) Of course the Gods, in this case, were the scheming priests.
(8) Vol. 12, page 198, Sacred Books of the East.

This whole matter, ancient as well as later on, revolves around this central thought: the devils (Rakshas and Asuras) wanted the earth, and wanted worship.

The Hebrew devil, it is remembered, offered Jesus a great many munificent things if he would just fall down and worship him.

There has been much speculation as to who created the Palestine devils, but the Hindus had no such trouble. They said the Gods and the devils all sprang from Prajapati, the father of the Gods; and at one time the Rakshas defeated the Gods and were about to divide up the world. (9) But the Gods regained it by a trick: they brought forward Vishnu, a dwarf, and asked for as much earth as he could lie down upon. This being assented to, Vishnu stretched himself until he covered the entire world. (10)

Those Brahman priests made a rule, as did the Hebrews later on, that no one must make an oblation without a dakshina—that is, a gift to the officiating priests. If a sacrificer disobeyed this rule, the guilt was wiped off *upon him.* Moses must have heard of this law and approved it when he said, "None shall appear before the Lord empty handed." (11)

The priests of India when they abandoned animal

(9) If God created *all beings,* then did he not create Satan also? if there is such a being. Vol. 12, p. 59 and 144, Sacred Books of the East.

(10) This contending of the Gods is exemplified in Milton's *Paradise Lost.* But this stretching of Vishnu over the earth, is it not, as Kuhn says, "simply a legend of the struggle between light and darkness."

(11) Exodus 23, v. 15.

sacrifices told the people that rice cakes possessed all the efficacy of the sacrificial animal; that the beard of the rice represented the hair; that when water was poured on rice it became the skin; when mixed it became the flesh; when baked it was the bone; and sprinkling it with butter furnished the marrow. (12)

At all sacrifices, the priest made use of a straight wooden sword (sphya), about twenty inches long, and when he raised it he said it became a thunderbolt against the Rakshas and all enemies. "I take it," he said, "with the hand of Pushan, not with my own; for it is a thunderbolt, and no man can hold it." (13)

The Asuras, though vanquished at the sacrifice, returned to the strife continually. It was the same old battle in India seven or eight thousand years ago, that is waged against evil in America, and in fact all over the world today; except that the Hotri (priest) prayed that whoever had evil designs against the sacrificer, or hated him, might be put down and tied with a hundred fetters. And the Hotri added, "O Divine Savitri! (God) him who hates us, and whom we hate, tie him down to the farthest end of the earth, and do not release him." (14)

SECTION 4. Who were those Rakshas and Asuras that had evil designs against the sacrificers? And how

(12) Satapatha, Vol. 12, p. 51, Sacred Books of the East.
(13) Pushan was the distributor to the Gods, p. 53, vol. 12, Sacred Books of the East.
(14) The Hebrew devil was only bound for 1,000 years, ch. 20, Revelations.

did a belief in them so possess the Indian mind that they filled the Veda with it? They not only filled the Veda (15) but their belief reached Persia and Babylon, where Ezra and Nehemiah, while prisoners, learned it, and carried it to Palestine. Thence it slowly filtered into the Jewish mind, and is now thoroughly embedded in the pages of the New Testament.

This belief was first taught, we might say preached, in the land of the seven rivers, in the Punjab, in northwestern India, exactly how many centuries back the Hindus themselves cannot tell. They think the first Aryan man lived *millions of years ago*. But if the first Aryans were in the Punjab eight or ten thousand years ago, that is a long time.

The proof is strong and convincing that the Aryans entered India from the Northwest; that then they were a fair-skinned, handsome people, greatly superior in intelligence and civilization to the aborigines, a dark or black race, which they found occupying the country.

Here at once began a race war, and it had the same ending that all such wars have had since that day. The lower types were flat-nosed, hideous looking creatures, who battled for their homes, but without success. The all-conquering Aryan pushed them to the hills. He called them "Dasyus," "enemies," and to distinguish them further, used the word "varna"—color. In contempt they were called flat-nosed, and

(15) The Veda is the oldest book in the world. Max Müller, Sans. Lit., p. 557. It was memorized by many generations, but finally printed.

noseless. They were twitted of eating raw flesh, and later on were called monsters and demons.

They disturbed the Aryan sacrifices, and wherever in any quarter they obtained a slight advantage, they would not permit the Aryans to worship. In short, they forbade it. And because they forbade (raksh) they were called Rakshas, *"forbidders."* (16)

The Asuras were of the same piece. They were enemies of the Aryans, and so worked in conjunction with the Rakshas that they were likewise branded as "demons," "monsters," "goblins," "fiends," "devils." The Asuras must have been a tribe friendly to the Rakshas, for they joined them in confronting the Aryans everywhere. The Aryans, as a punishment, and in revenge, reduced some of the natives to slavery.

This controversy or struggle between the Aryans and the aborigines in Punjab was freighted with a great and lasting influence upon millions and millions of people and on nations then unborn.

For here, beyond all question, devils—personal devils—make their first appearance in history. The imaginations of some Aryan poets transformed those flat-nosed, unsightly looking, black-skinned, despicable human beings, from enemies into demons, monsters, devils. (17)

(16) Forbade, in Hindu, is "Raksh," hence Rakshas or "forbidders."

(17) The serpent, or devil, mentioned in Genesis, is a later arrival. The Hebrew devil does not actively appear until long after the exile, and until we reach the Apocrypha. The Hindu demons traveled West, and in the New Testament they cut a great figure.

Possibly if the Aryans, on their migration into India, had found a handsome, white-skinned, friendly race, the world might still be without a devil. This unhappy meeting of those two races took place in northwestern India, probably much more than six thousand years ago, and it may have been two or even four thousand years beyond that period.

Those Aryan lords, in their lofty sneers at the dark visaged Dasyus, little dreamed that they were canonizing them in history. Zoroaster must have heard of them, for his devils are simply reproductions of the fiendish Dasyus.

SECTION 5. Whence came those flat-nosed Dasyus who have furnished prototypes, if not actual devils, for all our religions for all these centuries? They were in India both before and after Noah landed in the mountains of Ararat. Were they the feeble remnants of expiring prehistoric man, or were they "made" in an Eden so far beyond Adam's day that all traces of it are buried forever beyond recovery? This, let the antiquarians answer. The Dasyus had no Gods, or if they had, they made no mention of them. On the other hand, the early Aryans worshipped numerous Gods. But they said, "in the beginning" Prajapati (18) alone existed; that he created all the Gods, and all the races of men; that of these, Indra was the greatest; that

(18) There is a line in the Upanishads that the Asuras worshipped the *body*, and they decked the body of their dead with flowers, 8th Khanda Prapathaka. Some translators make it that Prajapati was this universe. Vol. 12, S. B. E., page 384.

Soma was filched from heaven by a falcon. (19) Rudra was the God of the roaring storm; Agni was fire; Varuna was the Lord of punishment, (20) and they propitiated him with songs. Vashnu and Siva were later Gods, and that they might not lack for numbers, the Aryans invented, all told, thirty-three Gods. But finally all these were merged in Brahma, and that merging of Gods took place thousands of years before Buddha was born.

(19) Soma was the juice of the moon plant from which the Aryans made a pleasant drink.
(20) Varuna holds the scepter over Kings, Manu. 9:245.

CHAPTER XVII

Mode of Worship of the Jews: What Jesus Saw in Jerusalem.

Section 1. We have seen in the preceding chapter that India practiced some of the most foolish and preposterous modes of worship imaginable. Let us now march forward to a period much later, and observe what the Jews were doing in Palestine nineteen hundred years ago. The world is much older, and in that long campaign against sin, it ought to have harvested a great amount of wisdom. But instead of advancing in civilization with the passing centuries, the Jews are furiously engaged in slaughtering rams and bulls and goats, and burning parts of their bodies, to make atonement for their sins.

When the victims were slain, the priests sprinkled the blood round the altar, and they received the hides of the animals for their fee. (1) They likewise had their *new moon offerings,* wherein they *burned flesh* unto the Lord. (2) In some instances they "waved the breast" of the animal before the Lord, and then

(1) Jos., Antiq., book 3, ch. 9. A thank offering was the same except that the priest received a part of the *flesh* for his services. Ezra, ch. 3, v. 3 to 6.

(2) Jos., Antiq., book 3, ch. 10, sec. 1.

gave it to "Aaron and his sons." (3) But the right shoulder they bestowed upon the priest for a heave offering. But neither a *flat-nosed* man, (4) nor a lame one, nor a dwarf, nor any one having a blemish, could make an offering unto the Lord. Even if the flat-nosed man *salted* his offering, the Lord would not accept it. (5) The Jews seem to have loved the Hindu God, Agni, for they delighted in *burning* their victims, and even so late as 600 years B. C., they burned their sons and daughters in the valley of Hinnon. (6)

Moses says God told him "to offer sheep and oxen," (7) and if it be true that the Lord desired such sacrifice, he must have been immensely pleased with Solomon when he offered twenty-two thousand oxen and one hundred and twenty thousand sheep. (8)

But after Hilkiah, the high priest, *found* the book of Deuteronomy, all sacrifices were strictly forbidden everywhere in Palestine *except* in that old Jebusite capital, Jerusalem. (9)

(3) Leviticus 7, v. 28 to 34.

(4) Leviticus, ch. 21. Moses had undoubtedly heard of the "flat nosed Rakshas" mentioned in sections 4 and 5 in the preceding chapter.

(5) Leviticus, ch. 2, v. 12 to 14.

(6) Jeremiah, ch. 7, v. 32, also ch. 32, v. 35; Second Kings, ch. 17, v. 17; Ezekiel, ch. 16, v. 20 to 21; Micah, ch. 6, v. 6 and 7. I know some writers try to apologize for the blood-loving Jews, by offering the plea that the children were *first slain*, then burned. But even if that be admitted, was not the whole thing an abomination of horrors?

(7) Exodus, ch. 20, v. 24.

(8) First Kings, ch. 8, v. 63.

(9) The "finding" of that book (2nd Chron., ch. 34, v. 14 to 24) is one of the strangest "*finds*" in all history. Moses had been dead more than eight hundred years. Where had that book been all those centuries? The truth about the matter, no doubt,

Thither the Jews flocked in vast numbers three times every year. (10) Nisan (March and April) was a noted time for them, in memory of pascha (the feast of the passover). Fifty days later came the festival of Pentecost, wherein, in imitation of the Hindus, they offered the first fruits of the harvest unto the priest; also a lamb *to be burned* and some *wine for the Lord.* This was followed by the feast of the tabernacles, celebrated by living in tents and booths in memory of their long journey through the wilderness; this lasted eight days, during which they sacrificed seventy-one bulls, fifteen rams and one hundred and five lambs. (11)

This centering of all sacrifices in Jerusalem made it at once, to the Jews, not only a holy city, but the most holy place in all the earth to them. It became likewise a great center of traffic and commerce.

The Jew would sacrifice in the Temple, but he would also, if possible, cheat his neighbor out of his inheritance.

Moreover, after the *finding of Deuteronomy,* the Jews became puffed up and pride-blown; for they were taught that they were an *holy* people unto the Lord (12) and that "He had chosen them to be a special

is that Shaphan, the scribe, or Hilkiah, the high priest, wrote it. It was to their special interest that all sacrifices should be offered *in Jerusalem.*

(10) Exodus, ch. 23, v. 17 and 19. The Hindus offered first fruits, but they did not offer wines; in lieu thereof they gave Agni and Indra some rice, boiled in milk.

(11) Numbers, ch. 29, v. 12 to 35; Leviticus, ch. 23, v. 34 to 43; Nehemiah, ch. 8, v. 14 to 18.

(12) Deut., ch. 7, v. 6.

people unto Himself, above all people on the face of the earth."

Thenceforward, in greater degree than ever, all surrounding nations and peoples became *gentiles* or *heathen* unto them, from whom they bought their slaves, and could buy *the children* of people (not Jews) who dwelt among them. (13) If they stormed a city and took it, they murdered every male, but kept the women and little children as slaves. (14) But when they devastated Midian, they slew every male, old and young; and Moses was "wroth with the officers" that they had saved all the *women* alive, and he directed that every one be killed. But he kept *thirty-two thousand little girls* for even a worse fate. (15)

SECTION 2. Such was the law, and such was the practice, nineteen hundred years ago when Jesus was born. If he obeyed the law of Exodus (16), he visited Jerusalem frequently, and there met great concourses of people gathered from every quarter of Palestine. Josephus tells us that in A. D. 65, *three millions were there at the Passover.*

But as no census was then taken, his guess was perhaps a million or so too many. This Temple was

(13) This horrible stuff is put into our Bible as being inspired of God (Leviticus, ch. 25, v. 44 to 46). It is cruel history, not inspiration.

(14) Deut., ch. 20, v. 10 to 14.

(15) Numbers, ch. 31, v. 9 to 48. Josephus, Wars of the Jews, book 2, ch. 14, section 3. It is probable there were about 2,500,000 Jews in Palestine. Moses writes himself down as a bloodthirsty wretch by giving such an order.

(16) Ch. 23, v. 17.

finished only a few years before Jesus was born, at a vast outlay of money and labor. A thousand wagons hauled the white stones for it, and ten thousand men polished them and put them in place. Yet it was completed in one year and a half. (17) But the Temple itself occupied only a small portion included in the different enclosures or courts. The Royal Porch alone was six hundred feet long, studded with one hundred and sixty white marble columns, each forty feet high. The Court of the Gentiles was wide and roomy, but here a warning was carved, where all could see it, for it was death for any Gentile to pass beyond it. (18)

The whole space occupied by the Temple, the outer court, the royal cloisters, the court of the Gentiles, court of Israel, the woman's court, priest's court, the Holy of Holies, the cattle yards, the sheep pens, the dove cotes, the slaughter houses for the victims, the stalls or booths for the money changers—all these covered about eighteen or nineteen acres. Moreover, the Jews never sacrificed for any but circumcised Jews.

Just before the Feast of the Passover and the feast of the Tabernacles and Pentecost, the lowing of cattle and the bleating of flocks of sheep and the plaintive cry of lambs were heard everywhere in the surrounding hills, as they approached the Temple to be sacrificed to appease God's wrath toward the Jews. Herdsmen were

(17) That means the Temple proper—the Jews told Jesus it was forty-six years in building. (John, ch. 2, v. 20.)

(18) Paul was arrested and came near losing his life, because he took some Greeks beyond the court of the Gentiles (or heathen) —that included every one not a circumcised Jew. (Acts 21.)

there, driving bargains, haggling about prices for sacrificial animals; money changers were also on hand yelling, "Here's your shekels for the sanctuary." (19)

At every feast great numbers of Jews came without the proper sacrificial offering, hence the custom of keeping in the Temple, sheep, oxen and doves for sale.

This custom was less repulsive to the Jews than it would be to us, because the whole Temple was used in a manner that would utterly shock the sensibility of men educated in Christian churches.

"Thousands and tens of thousands of sheep, at every Passover, as well as at every Pentecost and every feast of the Tabernacles, were borne into the Temple, and carried or driven into the court of the priests, and there slain, the blood being caught by the priests in bowls and dashed upon the altar. Hour after hour, the whole day long, this spectacle continued. The secret channels down through the rocks towards the king's garden, *gurgled with blood.* It was blood, blood, blood; nor can a modern man imagine how it could be other than intolerably shocking. We cannot conceive how even familiarity would abate the repulsiveness of the altar, incessantly flowing with blood, and of the pavement and walls dripping with gore." (20)

SECTION 3. Jesus' parents went to Jerusalem every

(19) A Jew could not pay the Temple tax in foreign coin, hence the money changers. (John, ch. 2, v. 14.)

(20) Beecher's *Life of Jesus,* ch. 10.

year to the feast of the Passover, and when he was twelve years old he went with them (21) and probably between the ages of twelve and thirty years he saw the slaughter of animals in the Temple many times. He surely did, if he acted in obedience to the law of Exodus (chapter 23), for that required every male to appear there three times each year.

Yet we have no record, except one Passover, that he ever set himself so decidedly against the Jewish mode of worship as to drive the sheep and oxen out of the Temple, and overthrow the tables of the money changers. He also branded the traffickers as a den of thieves. (22)

To all appearances, the outer courts of the Temple were great noisy bazaars. The altar was a reeking slaughter house. And here I must not omit to mention that Jerusalem and the Temple, at the time of the great feasts, and in fact at all times, were probably as filthy and disgusting places as could be found *anywhere on earth.*

The Jewish mode of worship, both before and after Jesus denounced the traffickers as thieves, was an unsurpassed abomination. No heathen people anywhere had a greater agglomeration of filth and downright absurdity in its religious observances than the Jews of Palestine. John the Baptist must have witnessed the same horrible sight, for he preceded Jesus in preach-

(21) Luke 2.
(22) Luke, ch. 19, v. 46; Mark 11, v. 15 and 16.

ing the baptism or repentance (23), and it is no wonder that John branded them as "a generation of vipers." (24)

SECTION 4. The episode in the Temple with the hucksters and money changers drew upon Jesus the evil eye of the Sanhedrin. From that hour the Pharisees took counsel how they might destroy him. (25) They asked him if it was lawful to give tribute to Caesar? Now if he answers no, he can be executed as a traitor. But he perceived their design, and told them to "render unto Caesar the things which are Caesar's." (26) Defeated in their scheme, they retired in confusion, only to enlist every Pharisee against him, even unto the cross.

Then the Sadducees, who say there is no resurrection, came to him and said: "A certain man married and died, leaving the woman and no issue. It is our law that his brother shall take her. Now there were seven brothers, and they each, in turn, took her to wife, and died without issue. In the resurrection, whose wife is she?"

Jesus answered them quickly: "The children of the resurrection neither marry nor are given in marriage. They who are accounted worthy to obtain *that world*

(23) Luke 3.
(24) Matt. 3:7.
(25) Jesus made at least three visits to Jerusalem. (John 2, v. 13 to 16; John 1, v. 5; Matt. 4:5.) After driving out the traffickers, he went to Bethany, but returned. (Matt. 21, v. 12 to 24.) Luke, ch. 19, v. 47, says he taught *daily* in the Temple. John, ch. 7, says he went *secretly* to the feast of the Tabernacles.
(26) Matt. 22, v. 15 to 23; Mark 12, v. 18.

are as the angels in heaven." (27) He had probably heard of the Hindu doctrine, that the devas (angels) in the highest heaven are opapatika; that is, they come into existence without the intervention of parents, which is a sufficient reason that "they neither marry nor are given in marriage."

In that great surging crowd at the Temple, Jesus and his corporal's guard of Galilean followers must have been as a few sands only on the shores of the ocean.

We seem to see him there watching the persistent slaughter of cattle, sheep, goats and pigeons; and as he looked upon the bloody altar it must have impressed him as a senseless, awful burlesque—not only on religion, but on common sense as well. Yet that outrageous proceeding found its complete authority in the alleged *inspired* Pentateuch.

Now if Exodus, Leviticus, Numbers and Deuteronomy were and are *inspired of heaven,* then Jesus was ***not*** justified in scourging the traffickers out of the Temple. (28)

But we answer, those books *never were inspired,* for it cannot be possible that an all-wise Being, the ruler of millions of worlds, would ask or require such idiotic performances. Does any one believe that God inspired the Rishis of India to bake a cake of rice for

(27) Luke 20, v. 27 to 38; Mark 12, 19 to 25, also Vol. 11, S. B. E., p. 213.

(28) I must here state that I utterly disbelieve in the inspiration of the Pentateuch. Moses commenced life as a murderer. (Exodus 2.)

him? Yet the Indian priests in *their holy Bible,* the Veda, have preached that doctrine to the Hindus for fifty or sixty centuries.

Buddha twenty-four hundred years ago told his followers not to practice the low arts of divination, and not to sacrifice to the gods. (29)

SECTION 5. In Jerusalem, the man of Galilee—that most wonderful combination of heart, brain and conscience this world has witnessed for nineteen hundred years—opened up a new chapter in the history of mankind.

His visit to the Temple impressed him with the truth that the old Mosaic religion was wrong; that the doctrine of "an eye for an eye and a tooth for a tooth" was the law of vengeance, and that true religion was to love one's enemies, do good unto them that hate you, etc. (30)

Such radicalism the Jew could not stand. It would uproot and overturn all his ancient notions. Moreover, it was clearly against the law of Moses, and therefore the Jew said it must be wrong.

The Scribes, Pharisees and Sadducees quickly saw that they would be "pushed from their stools," hence their instant and bitter opposition. On the other hand Jesus felt that such sacrifices as he had witnessed were almost, if not quite, impious.

The law of bloody sacrifices must be changed, re-

(29) Maha Silam, vol. 11, Sacred Books of the East, p. 196; and vol. 20, S. B. E., p. 152, Kullavagga.
(30) Matt., ch. 5.

pealed, abolished, and in its place must be set the doctrine of love, and with pure heart they were to pray to the Father—but not standing on the corner of the streets, as the hypocrites (Pharisees) do. (31)

India, long before Moses was born, had without a struggle abolished bloody sacrifices, and had fallen back upon rice cakes. But the Jew, being a man of blood, had no regard for animal life, and little, if any, for human life. Hence his determination to destroy the man of Galilee, and thus put an end forever to the new heresy. Jesus' doctrine was to the Jews a terrible heresy, which they determined to punish.

Here is the issue. Jesus said the law and prophets were until John (32), and in His sermon on the mountain he said he had *not* come to *destroy the law,* but to fulfil it. But he soon found that He could not put "new wine into old bottles," (33) for the new wine would burst the old bottles, and the new piece of cloth put upon an old garment would not agree with it. In other words (and he was right about it), his new wine (new doctrines) would rend asunder the old Mosaic faith. We of the twentieth century, standing here and calmly looking back, wonder at his temerity. The Jewish mind, always narrow and bigoted, was ready to persecute, even unto strange cities (34), any one who assailed the old Mosaic superstition. That very superstition was the pride of their clan. Nothing good

(31) Matt. 5.
(32) Luke 16, v. 16.
(33) Luke 5, v. 36 and 37; Matt. 9, v. 16 and 17.
(34) Acts, ch. 26, v. 11.

had ever come out of Nazareth (35) and here was a young Nazarene, scarcely thirty years of age, virtually pulling down the Temple about their ears.

A greater battle than that between David and Goliath is to be fought. Jesus stands there teaching the doctrine, "love thy neighbor, do good unto others," and he wants that published to all nations. (36) The uncharitable Jew would brand every man as a heathen who was not of his clan. This contest has been going on now for nineteen hundred years; and the Jews are a scattered, unlovely race. That young Nazarene, though not a God, is devoutly worshiped by an hundred and fifty millions of people.

(35) John 1, v. 46.
(36) Mark 13, v. 10.

CHAPTER XVIII

The Heaven and Hell of Buddha and Jesus.

Section 1. "Shall I exist during the ages of the future, or shall I not? What shall I be, and how shall I be, in that distant time?" asked a questioning Hindu 500 years B. C. (1) Job, in a beautiful line, asks: "If a man die, shall he live again?" Shakespeare says: "To die, to sleep, and in that sleep of death, perchance to dream—aye, there's the rub." Socrates said: "The soul is uncompounded, incorporeal, invisible, indissoluble, immutable, and therefore immortal." But how did Socrates know that the soul was uncompounded, indissoluble and immortal? (2) "The body," he adds, "serves, the soul commands, therefore it is akin to the divine." The Upanishads, a philosophical Hindu work composed about three thousand years ago, says the body is mortal and always held by death, but it is the abode of self, or soul, which is immortal, and without body. The Hindus went so far as to claim that if the

(1) Buddha told that Bikkhu he was still bound by the fetters of delusion. (Vol. 11, p. 299, S. B. E.) Asava: love of life. The Bhikkhu was told he must do good for *its own sake alone.*

(2) Socrates must have used the word "soul" in the sense of "mind." See Plato's Phaedo, vol. 19, Br. Ency., p. 199.

soul chiefly practiced virtue (and vice only in *a small degree*), it obtained bliss in heaven. (3)

Buddha changed that plan, and had seven heavens and ten hells: a saint or a guilty culprit, on the other side, reached a place exactly fitting his merits or demerits. Moreover, his conversion was vastly different from St. Paul's. We have been told that Paul, on his journey to Damascus to persecute the Christians, saw at midday a great light from Heaven, and from the clouds Jesus (who had been crucified some years before) spoke to him in *the Hebrew tongue* (4) and told Paul that he had come to make him a minister unto the heathen. (5)

Paul forgot, when he made that statement, that Jesus never spoke Hebrew—he spoke Aramaic.

Buddha, when he commenced his life work, devoted six years to strenuous penance and fasting, as we have heretofore seen, so that at times he was wasted to almost a shadow. During those six years he carefully contemplated the woes and the mysteries of the human soul. Penance, fasting, mortification of the body, he felt certain would not win Heaven. At last in wandering about, as already mentioned, he reached the banks of the Narangana river, (6) and sat himself down

(3) Laws of Manu, ch. 12, v. 20.; Upanishads, vol. 1, p. 140.

(4) Jesus *while on earth* spoke *Aramaic*. *He then did not understand Hebrew*. Revelations punishes the wicked with fire and brimstone, forever and ever—that is, eternally. (Ch. 14, v. 10 and 11.)

(5) Acts 26, v. 14 and 15.

(6) It is now called the Phalgu, and is in Behar. That tree is called the Bodhi tree.

under a tree to consider how the salvation of the race might be accomplished.

Briefly told, he saw that a three-fold thirst, or lust, enveloped the world: the thirst or lust of pleasure, the thirst or desire of existence, the thirst or desire for prosperity; and he marked out an eight-fold path, which, if followed, would surely lead to the bliss of heaven, namely: right belief, right speech, right aspiration, right conduct, right means of livelihood, right memory, right effort, right meditation. The turning point in his life is yet to come. With this insight into the miseries and mysteries of life, he is about to hide his new-found light under a bushel when lo, we are told that Brahma Shampati, from the world of spirits, appeared before him and said: "May the blessed one preach the doctrine. There are beings whose mental eyes are darkened, and if they do not hear this doctrine, they cannot obtain salvation. The law of Magadha is contaminated. Thou, O wise one, hast ascended the temple of truth. Thou hast freed thyself; look now upon the people in bonds, O leader of the pilgrim band! Wander through the world. (7) Preach the doctrine." Paul on the road to Damascus had a similar experience. But both of these stories are exceedingly beyond sober fact.

SECTION 2. But when Shampati had three times repeated this request, Buddha consented, and forthwith announced that the door of immortality was wide

(7) Vol. 13, S. B. E., p. 36. Shampati precedes Paul by five hundred years.

open to all who had ears to hear. Thereupon he composed his sermon on "The foundation of the Kingdom of Righteousness." (8) It is not as beautiful as Jesus' Sermon on the Mount, but if any one will follow, without faltering, either Buddha or Jesus, he will—if there be such a place as heaven or Nirvana—even if the gate thereto is *narrow,* be very certain to gain admission.

The man, he said, who has given up the world, must avoid the extremes—sensuality on one hand and asceticism on the other. There is a middle path: right thoughts, right conduct, etc., which will lead one surely to heaven. Craving must be rooted out. Craving or desiring *a future life in Heaven* is not to be considered. Craving for success in this life must also be put aside. (9)

Good must be done for its own sake only. Reliance on rites and ceremonies will not avail. Hatred and ill feeling must be cast aside. Ignorance, pride, self-righteousness, doubt, delusions, are all fetters which must be broken. In short, man must be pure in heart, he must hunger and thirst after righteousness. (10)

To the Jews who would lead such spotless lives, Jesus promised a place in the kingdom of Heaven. (11)

If a man in India, twenty-three hundred and fifty years ago, embraced Buddhism and led a self-restrained, pure life; in other words, if he wrapped holiness about him as a man wraps a mantle round his

(8) Vol. 11, p. 146, Sacred Books of the East.
(9) Vol. 11, Sacred Books of the East, pp. 148 and 150.
(10) Matt. 5, v. 6.
(11) Matt. 5, v. 6 to 16.

body, and that man was holy in deed and in word and in thought, will he, who never heard of Moses, or Jesus or Bethlehem—will he be left in outer darkness?

There are millions of pious Buddhists in India who never heard of Jesus; yet they habitually follow the noble eight-fold path. (12) Will they be shut out of the kingdom? How is this?

We are told that when the royal chariot-wheel of truth had been set rolling onwards by the Blessed One, the Gods of earth gave forth a shout, saying: "The empire of truth has been set rolling, and no being in the universe can turn it back."

And the Gods of each of the heavens, it is said, heard the shout of the inhabitants of the Heaven beneath, and they took up the cry, until the Gods in the highest heavens answered back that "the wheel of the empire of truth has been set rolling by the Blessed One, and neither Mara (the devil) nor any God in the universe can turn it back." (13)

This ten thousand world system, it is said, quaked and trembled, and an immeasurable bright light appeared, lighting up the universe. Thus was Buddhism launched, as we are told, upon the world.

Now it has been asserted that while Buddha said

(12) P. 147, vol. 11, S. B. E.

(13) Paul tells us that he was caught up to the third heaven. (2nd Corin., ch. 12, v. 1 to 4.) But the Buddhists have seven heavens, and their names are as follows: 1, Bhumma; 2, Katumaharagika; 3, Yama; 4, Tusita; 5, Nimaurati; 6, Paranimitavi; 7, Brahmakayika. Buddha has a chapter on the Foundation of the Kingdom of Righteousness. (P. 143 to 155, vol. 11, Sacred Books of the East.)

many beautiful things about the sweet rest in Nirvana (Heaven), that excellent eternal place of bliss on the other side of the ocean of existence, and that while it is true that he proclaimed the higher life in all its purity and perfection (14), yet after all he does not acknowledge the existence of a soul as a thing distinct from the parts and powers of man which are dissolved at death. (15)

Let us see if the above be true. In one of his first sermons Buddha said: "The wrongdoer, when he dies, is full of anxiety; for after the death of his body, he is reborn into a state of *distress and punishment,* a state of woe and hell; but the welldoer, strong in rectitude, dies without anxiety, and is reborn into some happy state in Heaven." (16)

Moreover Buddha acknowledged the existence of a spiritual body, for when Kakudha dies, he soon thereafter, it is said, appeared to Moggallana, one of Buddha's chief disciples, and bowed down before him, and there told Moggallana that Devadatta was a traitor

(14) P. 125, vol. 17, Sacred B. E.; vol. 10, S. E. B., p. 35 and 126. Buddha says, "Some people go to Heaven," etc.

(15) See Rhys Davids' misleading article in vol. 4, Br. Ency., p. 433. He belongs to a class which can see no good in any sect except its own. When he made the statement above mentioned, he must have known that the laws of Manu explicitly teach the immortality of the soul; and Buddha not only never assailed that belief, but he assumed it as a fixed fact. Not only that, but Davids must have read Section 15, ch. 1, Dhammapada, where it says "the evil doer mourns in this world; he mourns in the next; he *mourns in both.*" Buddha here teaches two worlds. But, see more of this further on.

(16) Mahavagga 6:28, 5, vol. 17, p. 100, Sacred B. E.

to Buddha; that Kakudha then vanished away. (17) When the Blessed One learned of this, he simply enquired if Moggallana had penetrated the mind of that celestial being, Kakudha, so as to know that Kakudha was not mistaken. If so, Moggallana was to keep the secret, for Devadatta would soon prove its truth.

SECTION 3. As we shall see further along, Devadatta, for having attempted a schism in the Samgha (church) and the life of Gotama, was meted out the punishment, it is said, of a Kalpa—that is, millions of years—in Hell. But whoever made peace in the Samgha, when it was divided, that act, Buddha said, "Gives birth to the highest merit, and for a Kalpa, he is happy in heaven." And being questioned further, Gotama repeated that he who brings peace to the Samgha (Church), that one act insures his happiness in Heaven for a Kalpa. Another great soul, five hundred years later, said, "Blessed are the peacemakers, for they shall be called the children of God." (18)

The Bhikkhus were told by Gotama that if any of them desired to be no longer reborn and to "be assured of final salvation, they must fulfill all righteous-

(17) The text says he appeared as big as two rice fields. If others occupied his place, he was not incommoded. (Kullanagga, p. 234, vol. 20, S. B. E.) This vanishing out of sight is always, in all Bibles, questionable. Paul, in 1st Corin., ch. 1, v. 40, possibly learned of this Hindu celestial being. It seems that Buddha believed in celestial beings, notwithstanding Rhys Davids' assertion that he was an atheist.

(18) Matt. 5, and p. 254 and p. 268, vol. 20, Sacred Books of the East. Matthew must have read the Kullavagga, or at least heard of it.

ness." And if one of the brethren desired to become an inheritor of the *highest Heaven, thence never to return,* he was told that he must destroy every bond that held him to the earth. In other words, the Bikkhu must "lay up treasures in heaven," "for where your treasure is, there will your heart be also." (19)

There is no doctrine in any scripture more plainly taught than that if a Bhikkhu adheres to the right doctrine, speaks no evil, is irreproachable in conduct, in words, thoughts and deeds, he will, after the death of his body, be born into some happy state in Heaven. (20) Yet nothwithstanding the many repeated statements of Buddha as to the immortality of the soul, there are many who deny that he taught that doctrine.

Nevertheless it was charged against Gotama that he taught the doctrine of annihilation, and denied the result of actions. Whereupon Siha, a general, who belonged to the Nigantha sect, (21) questioned him squarely as to the charge. "I teach," was the reply, "the not doing of such actions as are unrighteous, either by word or deed or thought. And as to annihilation, I proclaim the annihilation of lust, ill-will, delusion, and all things which are evil, and not good. All such things must be burned away, rooted out, de-

(19) Matt. 6, v. 21.

(20) Vol. 11, p. 213 and 217, Sacred Books of the East, and Akankeyya Sutta, vol. 11, p. 211 to 218, Sacred Books of the East.

(21) The Niganthas were a non-Buddhist sect, quite numerous in the early days of Buddhism, who ate their meals naked. (Vol. 17, p. 117, Sacred Books of the East.)

stroyed." (22) These doctrines won Siha, the general, and he desired to become immediately a member of the Samgha (church). At another time the same doctrines were announced to Roga, the Malla, and Gotama likewise preached to him of alms-giving, of moral conduct, and of the corruption of lusts, of the danger of vanity, and pointed him the way to Nirvana (Heaven). (23)

Roga at once became a disciple.

Now, while it is true that there are many good things taught by Gotama, there are some things charged against him which, if true, greatly diminish the respect one would like to feel for a teacher who sought to have his followers lead pure and honest lives. But if he taught *Iddhis*—that is, that one could make his *body multiform,* or make it become invisible, or make it go through a wall, or through a *mountain,* as if through the air, that it could walk on *water,* and reach, even in the body, up to the heaven of Brahma (God), then he drops down to the level of a necromancer, or magician. Moreover, he may be the very one who is guilty of misleading Mark (24), where he tells us that Jesus one night was out *walking on a boisterous sea,* and *did not sink.* And again Buddha may likewise have misled John, who soberly tells us that Jesus, even after he was dead, went through some doors, *the doors being shut.* And lest

(22) Vol. 17, Sacred Books of the East; Mahavagga 6, 31, 3 to 10.
(23) Vol. 17, S. B. E., p. 137.
(24) Chapter 6, v. 48.

he might be misunderstood, John twice repeats that foolish assertion. (25)

Luke is also a believer in Iddhis, for he asserts that Jesus could vanish out of sight; and at that time Jesus told his disciples he was *not a spirit,* for a "spirit hath not flesh and bones, as ye see me have." (26)

SECTION 4. The Hell of Buddha is, if anything, more just than the Hell of Jesus; for Jesus consigns *all the wicked* to a *"flaming furnace"* for all eternity. There are no grades in his Hell, and no possible end to the suffering. They will wail and gnash their teeth eternally. (27)

Buddha's ten hells are severe beyond belief, but they are a trifle, and only a trifle, more reasonable. His hells are of different lengths of time, and different intensities of pain; but even the most moderate and the most brief are enough to make one shudder. He himself says that "all men tremble at punishment." An illustration or two from his own lips will show why his followers trembled when they contemplated his hells. (28) Devadatta was the *Judas of Buddhism,* and sought, as did Judas, the death of his Master. But it was ambition, not the love of money, that overcame the Hindu. He desired to supplant Buddha as the leader and founder of the new and growing faith. To accomplish this, Devadatta sent a man fully armed,

(25) John, ch. 20, v. 19 to 26; vol. 11, S. B. E., p. 214.
(26) Luke 24, v. 31 to 34; John 20, v. 26.
(27) Matt. 13, v. 50.
(28) All men tremble at a punishment and fear death. (Ch. 10, Dhammapada, sec. 129.)

with orders to kill Gotama; but told the man he must return by a certain path, and on that path Devadatta stationed two other men, who were instructed to kill any man returning that way. But the man who was to kill Buddha, when he came in sight of him became terrified and stood stark still. Then Gotama called to him, and the man laid aside his bow and quiver, approached, and falling at Buddha's feet, confessed his sin and begged forgiveness. Gotama told him that as he had seen his sin and made amends for it, it was meet that he be forgiven. And he saved the man's life by sending him back by a side path. (29)

The two men who were to kill the first, waited long, and finally wandered on to where Buddha was sitting at the foot of a tree. He discoursed to them, as he had to the first one, and two likewise desired to become his followers. He saved them also by sending them back by a safe path.

Having thus far failed, we are told that Devadatta hurled a huge rock down a mountain slope with the intention of killing the Blessed One, "but two mountain peaks came together and thus saved him." (30)

Still determined upon the murder of Gotama, Devadatta procured a great man-slaying elephant and sent it down the road upon which Buddha was advancing,

(29) Vol. 20, Sacred Books of the East, p. 243 to 250.

(30) This is a ridiculous and foolish story, as that where the waters of Jordan "rose up upon a heap and stood there," so that the people could go dry shod over against Jericho. (Joshua, ch. 3, 14 to 17.) If one is a falsehood, the other seems to be of the same piece of cloth. (Vol. 20, p. 245, Sacred Books of the East.)

expecting that the elephant would destroy him in a moment. But the elephant, on approaching his supposed victim, stood still and allowed Buddha to caress him.

Moreover, Devadatta undertook to break up the Sampha (church), and for those offenses Buddha said Devadatta was doomed irretrievably to remain for a Kalpa in a state of suffering and woe. A Kalpa, as we have seen, is a vast period of time, millions and millions of years. Devadatta's crime was committed about twenty-three hundred and fifty years ago. It was an awful crime, but, if true, the punishment was and is fiendishly excessive. For, according to the record, he is only, as it were, just at the commencement of his "woe and suffering." The rich man mentioned in Luke, who for now nearly nineteen hundred years has been suffering in a "furnace of fire," and Devadatta (Buddha's would-be murderer), who has been boiling in an iron pot for twenty-three hundred and fifty years, represent two such fiendish inflictions that we utterly discredit both stories.

The hell into which Devadatta was plunged is said to be guarded four-fold, and the rich man's hell is so arranged that none can escape, for it is surrounded by a great, deep, awful gulf, impassable alike to friend or foe. (31)

SECTION 5. Buddha, as we have seen, had ten hells

(31) Vol. 20, S. B. E., p. 263 and 264, and Vol. 10, S. B. E., p. 119 to 122; Luke, ch. 16, v. 22 to 31. Mark 9, v. 43 to 44, says the fire is not quenched.

of different lengths, but the lengths and the rigors of the punishments were terrible in every one of them, as a further illustration will show. Kakaliya, a Bhikkhu, falsely and without cause accused Sariputta and Naggallana, Buddha's two chief disciples, of having fallen into evil desires.

He was told that he was wrong, and that their lives were pure. But he repeated the slander again and again, and each time was told of his error.

Soon thereafter Kokaliya was struck with boils, and died. Sahampati, a wise Brahman, having said that Kokaliya had gone to the Paduma hell for backbiting, Buddha was asked: "How long is Paduma hell?" and he replied: "Take a load of Sesamum seeds, and every one hundred years throw away one seed; that load will dwindle to nothing before even Abbuda hell is reached." He then proceeds to name nine intervening hells. Paduma hell is the tenth.

Meanwhile millions and millions of years are passing, during all which time Kokaliya is tossing in torment for backbiting. The Hindus say that sometimes backbiters are laid on "spread embers." (32)

Buddha now proceeds to lecture his followers upon the sin of lying, of evil doing, of covetousness; all these, he says, will go to the pool for a long time; that a man's evil deeds will follow him into the other world, where he will suffer as if struck by red hot balls of iron. Sometimes the wicked, he says, are struck

(32) Abbuda hell is the shortest one. Vol. 10, S. B. E., p. 117 to 121. Luke 16, v. 24: His hell has tormenting flames.

with iron hammers, and go to dense darkness. Sometimes they are *boiled in iron pots.* Thereafter, the wicked Hindu reaches a dark abyss, and while vainly striving to cross it, he is slashed with sharp knives, and jackals tear him; his tongue is seized with a hook, and Hell's watchman pounces upon him and mangles him further. (33)

SECTION 6. The reader should not overlook the fact that the hells of both Buddha and Jesus are *material* hells, and that the *bodies* of the wicked are sent there. (34)

Besides, there is not much difference in the punishment of the wicked in India and in Palestine. Buddha boiled them in iron pots "for a long time," and Jesus roasted or broiled them in "a furnace of fire that never shall be quenched." (35)

Even angels were sent "down to hell' from Jerusalem, and bound in "chains and darkness." (36)

There were devils without number in both Palestine and India; but Jesus had this advantage over Gotama —he could cast them out, and the record is that he cast out many. (37)

But the curious thing about the Jewish hell is, that while the "flames" are fierce and "tormenting," they

(33) Vol. 10, Sacred Books of E., p. 122.

(34) Manu, it will be remembered, made a strong body for the wicked, but it was a material "strong body." (Manu, p. 142, p. 500.)

(35) Mark 9, v. 43.

(36) 2nd Peter, ch. 2, v. 4, Jesus' hell (Mass. 25, v. 41) was everlasting fire.

(37) Matt. 9, v. 32 to 33; Luke 11, v. 14; Mark 3, v. 15.

yet do not extinguish the eyesight of the sinners, for they can see across "a great gulf." (38) The question has been asked: From whom did Buddha get his ideas of hell? The answer is easy. He learned it from that old code of Manu, a moral code in existence more than a thousand years before he was born. Manu has twenty-one hells. (39) Buddha abridged the number somewhat. No doubt Jesus obtained *his* ideas of hell from Esdras and the Essenes, but possibly from the Buddhists. Second Esdras, chapter 7, contains the key note of Jesus' hell, and Esdras must have learned it from the Essenes, who imported it from India. But what did any one, or all, of those men know about hell, any more than the reader of these lines? Were they inspired about hell? Or was this whole thing born in a poet's brain? Yet when all this is said, it may well be asked: if there be such a place as heaven, shall thieves and murderers and all the evil brood enjoy it equally with the pure in heart?

I answer: No, by no means. But just how long, and what intensity of suffering the wicked will meet, is not given to man, here and now, to know. There are many problems unsolvable to us. A man may be born of a line of wicked ancestors. There is a vicious strain in his blood for which he is not to blame. He is born without his consent. He is born, as it were, in

(38) Luke 16, v. 19 to 31. A real fire, we know, would destroy the eye utterly. The Hindus, more philosophical than the Jews, made a *strong body*. (Manu, ch. 12, s. 16.)
(39) Manu 4, s. 87.

the gutter; he lives in the gutter, and dies as he has lived. Possibly he dies under the black hood, a murderer.

Shall he suffer in a furnace of fire, for millions and millions of years? Shall he boil in an iron pot for countless ages? I answer: No; but if God is his judge, the judgment will be exactly just and right.

CHAPTER XIX

The Doctrines of Jesus and Buddha.

"Is there a land of pure delight, to saints immortal given?"

Section 1. Two hundred years before Jesus was born, the Jews in their religion had no certain place called heaven into which the pious soul could go, at the death of the body, to enjoy eternal bliss. True a department of eschatology, more than two thousand years B. C., had been organized in several nations—notably the Egyptians, Persians and Hindus; yet the Hebrews gave no heed to it.

Not until long after the Babylonish captivity did the idea of a life beyond the grave begin slowly to filter into the reprobate Jewish mind. Even then it was not welcomed with hearty approval or admitted as an article of faith. But about 160 or 170 years B. C., the apocalyptic book of Daniel (1) appeared; and, after telling that fabulous story about three Hebrews who were flung into a hot furnace of fire and not a hair of their heads singed, he states in his last

(1) The book of Daniel, written about 167 years B. C., is as surely apocryphal as Tobit and Wisdom and Maccabees, Vol. 21. Br. Ency. P. 645.

chapter, that after a time of trouble, many of them that *sleep in the dust* shall awake, some to everlasting life and some to *everlasting shame and contempt.*

In Tobit, another apocryphal work, angels and devils appear: and Asmodeus, one of those devils, is a great destroyer of the human race, for he killed several newly married men. (2)

Then follows Esdras second, wherein he says the Lord will give the discomforted Jews the kingdom of Jerusalem, the everlasting tabernacles, the tree of life, and he will raise the dead and bring them out of their graves; that if they will defend the orphan, give to the poor, clothe the naked and judge for the fatherless, the Lord will give them the *first* place in the resurrection. (3)

Still Esdras was not satisfied, for he lamented that we pass "out of this world like grasshoppers, and that our life is an astonishment and fear." But he finally reaches the conclusion that "the righteous shall inherit the immortal fruit of heaven; but that the ungodly shall perish." (4) Esdras is something of a philosopher, for he tells Uriel, the angel, that it had been better not to have given the earth to Adam, or "else to have restrained him from sinning; for, as it is, men live in heaviness, and after death look for punishment." And he asks, "Why is there prom-

(2) Tobit, ch. 3, v. 8.
(3) Second Esdras was written about 80 to 100 years B. C., see Ch. 2, also Ch. 7. The reader will notice that the Jew has to be paid for defending the orphan, feeding the poor, etc.
(4) Ch. 7, v. 17.

ised an everlasting hope, when we are filled with wickedness? Why is there a paradise, and medicine, and security, and fruit, that endureth forever, since as we have walked in unpleasant places, we can not reach it?" Then Uriel, the angel, answered: "This is the condition of the battle: man that is born upon earth shall fight. If he be overcome, he shall suffer after death; but if he gain the victory, his face shall shine above the stars." And the angel added, "The Most High hath made this world for many; but the world to come, for few. There be many created, but few shall be saved." (5)

That there might be no mistake about the many who will be lost, Esdras says, "As a wave is greater than a drop, so there be many more who perish than of them which be saved." (6) And he closes his book with this lurid warning: "Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered with bushes and thorns; left undressed, it is cast into the fire to be consumed."

Here is where Jesus found his first Jewish authority

(5) We have here the Persian idea of battle. It is the doctrine of struggle. There is no escape from the pit, except to win in the contest. He that overcometh reaches the kingdom; but if he be overcome, hell is his portion. No ante-natal defects will be considered. You must win the fight, or suffer with the damned. He that overcometh shall inherit (Rev., ch. 12, v. 17). But is the rule exactly just? The terrible law of heredity is active, and makes many a soul "blacker than darkness." It is handicapped from the beginning; and thus wages an unequal battle, and is overcome. The ancient Hindu was more wise than Esdras, who ought to have studied Manu.

(6) 2 Esdras 9, v. 15.

for his heaven and his hell. Likewise here is the bud from which sprouted that hateful and *abominable* doctrine of *forcordination* and predestination, preached by Peter and Paul. (7)

SECTION 2. The reason that both Buddha and Jesus failed to graphically describe *heaven* is because they knew nothing about it. They had never visited it, except in imagination. (8) And even now, with all side lights turned on, there is no certain agreement about it. Some think it a kind of high-grade summer resort, where people sit by sparkling fountains and watch the birds of paradise in the branches of the tree of life. Others believe that Jesus will stand by Matthew's straight and narrow gate, and shake hands with every fresh arrival. (9)

Paul, walking by faith, thought heaven was a great house or temple in the skies, where the just would dwell in peace forever. But before they were certain of their fate, every one was obliged to appear before the judgment seat and receive according to the deeds done in the body. (10) This is all that Paul can tell us, though he says he was caught up into the *third* heaven, and heard unspeakable words. (11)

Jesus follows Buddha in dividing the whole world

(7) Second Esdras, ch. 9: v 7 and 8. Romans, ch. 8: v. 29. First Peter, ch. 1: v. 20. Ephesians, ch. 1: v. 5 and 11.

(8) I place no reliance whatever on John, ch. 3: v. 13, and John, ch. 6: v. 51, unless in chapter 6 we take what is said about the "bread" as figuratively meaning the gospel, the truth.

(9) Matt. 7, v. 13.

(10) 2nd Corin., ch. 5: v. 4.

(11) 2nd Corin., ch. 12: v. 2 to 4.

into two distinct, wide-apart classes, "the well doer and the wrong doer," and he mentions the meek, the merciful and the pure in heart, who are certain to reach the happy eternal shore. (12) Buddha told his followers that their hearts must be filled with deep-felt love for every one; that pity and sympathy, far-reaching, must pervade them, and that as Brahma (God) was free from anger, free from malice, pure in mind, they, to become united with him at the death of the body, must become like unto him.

The riches of this world, as Jesus viewed them, were dross, were dust, not worth caring for; and he said to his followers, "Lay not up for yourselves treasures upon earth, but lay up treasures in heaven, where thieves cannot break through and steal." (13)

Buddha, centuries before this, had flung away a kingdom and wealth untold. And to his disciples he said, "Seek not to store wealth, or gather gain; abstain from the getting of silver or gold; abstain from the getting of flocks and herds, lands and fields." (14)

"Love your enemies," said the man of Galilee. (15)

"Be kind to all that live," said Buddha. (16)

Jesus desired that his followers should be perfect, even as their heavenly Father was perfect. (17)

(12) Vol. 17, p. 100, Sacred Books of the East. Matt., ch. 5.
(13) Vol. XI, p. 202, S. B. Matt. 6: v. 19 and 20.
(14) Vol. XI, p. 191, Sacred Books of the East. Fo Sho, sec. 2029.
(15) How a man can *love his enemies* is more than I can see. Even God does not love his enemies—he punishes them; and Jesus himself roasts them in a furnace of fire.
(16) Fo Sho, sec. 2024.
(17) Matt. 5: v. 48.

Buddha long before this had told his disciples to "walk in the perfect way, with steadfast aim." "Keep your hearts," he said, "carefully, and earnestly practice every good work." (18)

"Seek ye the kingdom of God and his righteousness," said Jesus. "Proclaim a consummate, perfect, pure life of holiness," said Buddha. (19)

Jesus, after appointing twelve disciples, selected seventy others, and he sent the seventy, two and two, "as lambs among wolves," into all the cities round about, to preach the gospel. And he gave them power over devils; and if they *trod on serpents* and scorpions, their sting could do no harm; nothing could hurt them.

Buddha, when he had sixty-one followers, called them before him and said, "Go ye now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world; for the gain and for the welfare of *God and man.* Let not *two* of you go the same way. Preach the doctrine, glorious in letter and in spirit, the doctrine of a holy, pure, chaste life." (20)

Such was the feeble beginning of the two greatest religions that have ever been preached on this earth. Yet, strange as it may seem, both of them have been

(18) Fo Sho, se. 1978 to 1981.
(19) Matt. 6: v. 33. Vol. 13, p. 113, Sacred Books of the East.
(20) Vol. 13, p. 112, Sacred Books of the East. Luke 10: v. 1. Jesus sends his disciples two and two; Buddha sends each one alone.

driven from the countries of their birth. The Brahmans of India battled Buddhism fiercely for fourteen hundred years before they expelled it; but it found lodging places in China, Japan, Thibet, Assam and Ceylon. Nor is it too much to say that, had it remained master of India, we would have no missionaries bringing back silly idols which the people there worship. Buddha preached against idols. He ridiculed them. Not only that, but he condemned the foolish practice of sacrificing even rice cakes to the gods. Buddha sent his followers from house to house (21); Jesus told his disciples *not* to go from house to house. (22)

The seventy were greatly pleased to return and report to Jesus that even the *devils* were subject unto them. (23) In India the head devil (Mara), it is said, came to Buddha and told him that he had him bound in such strong fetters that he could not escape; that he must give up his religion and go back to the world. Buddha confronted that Hindu devil so resolutely that the devil, "sad and afflicted *vanished away.*" (24) Jesus believed in devils, but he could cast them out whenever he chose. (25) The Hindu devils all possessed the gift of speech, but many of the Jewish devils were dumb, and sometimes blind. (26)

(21) S. B. E., p. 112, Vol. 13.
(22) Luke 10, v. 7.
(23) Luke 10, v. 17.
(24) Vol. 13, p. 116, S. B. E.
(25) Matt. 6: v. 13, and Matt. 8: v. 16. Vol. 13, S. B. E., p. 116.
(26) Luke 11: v. 14. Matt. 12: v. 22.

SECTION 3. Buddha, more than twenty-three hundred years ago, said: "Few only, go to heaven." (27)

The heaven of Jesus is also a very difficult place to reach; the way there being so *narrow,* we are told, that few only can find it. But the way to hell is broad; so broad, in fact, that it is filled with "many." (28) In other words, a great procession is continually on its march, night and day, towards that awful "furnace of fire," where they wail and gnash their teeth (29) "and gnaw their tongues for pain" (30), and "the smoke of their torment ascendeth forever."

Moreover the furnace of fire is to burn everlastingly, for it was, and is, especially prepared for the devil and his angels. (31)

Jesus, therefore, to save his followers from such a terrible fate, said, "If thy right eye offend thee, pluck it out and cast it from thee." It is better that one member should perish than "that thy whole body should be cast into hell."

And if a man's hand offend, he should cut it off and cast it away, rather than that his *whole body* be cast into hell. (32)

It must not be overlooked that Jesus puts the *body,*

(27) Vol. 10, S. B. E., p. 48.
(28) Vol. 10, S. B. E., p. 48. Matt. 7: v. 13 and 14. Luke 13: v. 24.
(29) Matt. 13: v. 50.
(30) Rev. 16, v. 10.
(31) Matt. 25: v. 41. Mark 9: v. 43. There is evidently to be a great waste of anthracite.
(32) Matt. 5, v. 29.

the whole body, of the impenitent into the furnace of fire and burns it unceasingly. It is also a dark place, like the Persian hell; only the Persian hell freezes instead of burning the wicked.

A great burn, it is said by physicians, causes a more intense and awful agony than any other kind of wound or suffering. The savage Indian tribes of America burn their prisoners; but in an hour or two that hellish torture is ended.

The bodies of the victims were soon reduced to ashes, and if they "wailed and gnashed their teeth" in the flames, death soon ended the tragedy and agony.

Is it possible that Jesus of Nazareth is more cruel than the wild savages of the wilderness? The savage *destroyed* his prisoner, lest that prisoner might escape and destroy him. Both Buddha and Jesus send men to hell because they do not love the Lord. Then there is the excessiveness of the punishment; the intensity of the pain and its awful duration. To illustrate: suppose Judas, for the betrayal of his master, was sent to hell nineteen hundred years ago. Is Judas still roasting in that furnace of fire? And must he still broil on for millions of years? The question arises, how did either of those men—Buddha or Jesus —know about the hells they describe? Neither of them had ever been there; nor had either of them ever seen any one who came from there. In fact, there is only one case in all history (and that is exceedingly questionable) where the man in hell could ever send back a word of warning to the wicked.

The rich man, we are told, who had enjoyed many good things in this life, finally fetched up in hell. He was in torment; for he was, it is said, suffering in the flames. He was thirsty, and his tongue was parched. There was, and is, no water in hell, and he wanted Abraham to send the beggar Lazarus with even a drop. Abraham refused.

But that wicked rich man in hell, it seems, had more sympathy for mankind than Abraham, the saint, who was safely housed in glory. For he besought Abraham to send and warn his brothers, that they might escape the "furnace." Abraham replied that his brothers had Moses and the prophets, and if they would not hear them they would not be persuaded even if one rose from the dead. (32)

Now, if the above be true, how is it that the flames did not consume the *body?*

A man's body in a furnace of fire would soon be destroyed. Jesus never explains this; he was not as philosophical as the Hindus, for they construct a "strong body," one that the flames cannot consume; and when the term of punishment has expired, the sinner, in India, is given another chance. (33)

SECTION 4. From what Jesus and Buddha tell us, heaven will not be a very populous place. (34) In

(32) Luke 16: v. 19 to 31. Manu 12, sec. 16 to 22. We may also notice that heaven and hell are within speaking distance of each other; just across a gulf, but plainly visible.

(33) Manu 12:17.

(34) Dhammapada, Vol. 10, S. B. E., says: "Few only go to heaven." (P. 48, sec. 174.)

fact, the heaven of Jesus is so sparsely filled that when even *one* sinner is reclaimed there is much rejoicing. (35)

Nevertheless the keynote to all of Jesus' sermons is, to teach us how to reach that delightful, blessed, joyful, never-ending place of bliss—heaven. And he promises that if a man will leave house or parents, or brethren, or wife and children, for the kingdom, he shall receive manifold more even in the present life; and in the world to come, life everlasting.

Here we notice a seeming marked difference between the teaching of Buddha and Jesus. Buddha insisted that good thoughts, kind words and good deeds must fill and possess one *without any ulterior object whatever.* The Jew was offered heaven on the condition that he would forsake parents and wife and home and follow Jesus. The Hindu was told that he must not even *long* for, or desire, a life beyond the grave. Goodness, a pure and chaste life, he was told, must be practiced for *itself alone.* (36) The Jew was promised a consideration for *his* piety. (37)

But after all, is not this distinction more apparent than real? If a Buddhist turned his back upon the

(35) Luke 15, v. 7.

(36) I think I ought to add that after Jesus and 144,000 followers reached heaven (Rev. 14) there was war in heaven and Michael, *an Irish angel,* and his angels, fought the dragon and his angels, and prevailed against the dragon and drove him and his angels down to the earth. (Rev. 12.) I have elsewhere quoted Revelations as an authority, but after more careful study I think it is no more inspired than Milton's *Paradise Lost,* or Dante's *Inferno,* or Homer's *Iliad.* Revelations is the work of a vigorous imagination.

(37) Matt. 19, v. 29.

ten fetters, he was certain to reach Nirvana (heaven) whether the thought or hope of heaven was uppermost in his mind or not. (38)

Jesus made the open promise, often repeated, that a righteous life, unspotted, would win heaven. But when he told his disciples that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom, they were amazed; and Peter anxiously inquired, "Who then can be saved?" "We have forsaken all," he said, "and followed thee, and what shall we have therefor?" Jesus replied: "When the son of man shall sit on the throne of his glory, ye also shall sit upon *twelve thrones,* judging the twelve tribes of Israel;" and he would let them eat and drink at his table. (39)

Yet even among the twelve there was some strife for precedence, and Salome, Zebedee's wife, took up the contest for James and John, her two sons. She visited Jesus on the sly and made the petition that her two sons might sit, one on his right hand and the other on his left, in his kingdom. (40)

Buddha says that even the uncharitable do not go to the world of the gods, and he adds: "The first step in holiness is better than sovereignty over the earth" (41)

(38) The ten fetters were: The delusion of self, ceremonies, doubt, bodily lusts, desire for a future life in the world of form, pride, self-righteousness, desire for a future life in the formless worlds, ignorance, etc.

(39) Matt. 19: v. 24 to 30. Luke 22: v. 29 and 30.

(40) Matt. 2, v. 20 to 34.

(41) Vol. 10, Sacred Books of the East, pp. 48 and 49.

But this much can truly be said of the religions of Jesus and of Buddha; that, if there be another world and a life beyond the grave, their doctrines, though severe, if truly lived up to, will surely carry one safely past the pit, the furnace and the fiery lake and will land him safely on the eternal shores.

CHAPTER XX

The Miracles at the Death of Buddha.

Section 1. Buddha and Jesus, if the records be true, were both transfigured. Upon the body of Buddha there had been placed a robe of burnished cloth of gold; but his face and skin, it is said, outshone the splendor of the robe. Ananda, his disciple, amazed, exclaimed: "How wonderful a thing it is, Lord, and how marvelous, that the skin of the Blessed One should be so clear, so exceedingly bright that the robe of gold has lost its splendor." "Your body," said Ananda, "appears like a shining flame. It is white and beautiful beyond all expression."

Buddha replied that "there are two occasions when the skin of a Tathagata becomes exceedingly bright; first, when he attains supreme and perfect insight; and, again, the night on which he passes finally away." "To attain supreme and perfect insight," said Buddha, "the four noble truths must be mastered." Sin, if it confronts one, must be thrown aside; it must be overcome. The mind, through earnest meditation, must continually struggle against it. Faith and works and high aims must go hand in hand in an earnest continued struggle to banish sin. (1)

(1) Who wrote this transfiguration story (Vol. XI, S. B. E.,

In short, Buddha told his followers that "they must work out their salvation with diligence." They must be earnest, steadfast, holy, keeping watch over their hearts; they must hold fast to the truth and the law. If they did this, they would make an end of grief. Paul, five hundred years later, told the Jews that nothing ought to be done through strife or vainglory, and that "each one must work out his own salvation with fear and trembling." (2)

It must be noticed, also, that both Buddha and Jesus forecast their own deaths. But this forecasting was not marvelous in either case. Gotama, as we have seen, commenced, when twenty-nine years old, his great life work, and for fifty-one years he had wandered up and down India, teaching that slander and falsehood and anger should be abandoned; and that justice, love and mercy ought to prevail. He was now eighty years old and he realized that his sands of life were running low.

Jesus, although he was scarcely thirty-three, yet must have known that his days were numbered, for the Scribes, Pharisees and Sadducees were diligently seeking his life. Yet, to the immortal honor of both

p. 81) I am unable to state. Ananda does not say that he wrote it. But it is probably as true as that mentioned in Matt. 17, v. 2, and Mark 9, v. 3. Peter, James and John mention it, but it is *doubtful if 2d Peter is good authority.* (Vol. 8, Br. Ency. page 534.) Possibly Matthew copied from India, as the Hindu story is the first and oldest by centuries, and it is very doubtful whether Peter mentions it.

(2) The gospels of Buddha and Paul here travel the same road. Either is surely safe. Vol. XI, S. B. E., p. 61. Philippians ch. 2, v. 3 and 12. Eusebius Hist. Eccl., B. 3, ch. 25, says 2nd Peter is doubtful authority, Jude the same.

these men, they labored to the last for the uplifting of the race. The face of Jesus, five hundred years after Buddha's transfiguration, it is said, "did shine as the sun." (3)

Gotama desired to die in Kusinara, and thither he bent his footsteps, but the Ganges intervened. On reaching it he found it flooded and out of its banks. (4) People were there building basket rafts, and some had boats which they had decorated, and they invited him to cross. But it is said that, by virtue of his great spiritual power, he vanished from sight, and, as quickly as a strong man might stretch out his bent arm, he and his followers appeared on the further shore.

The reader will observe that this foolish statement surpasses in its audacity, if possible, the Red Sea fable. (5) And as that supposed Red Sea affair preceded Gotama's day by more than nine hundred years, the Hindus had probably heard of it and determined to outdo it, which they surely did.

Buddha did not have to even walk on the water, as

(3) Matt. 17, v. 2.
(4) Vol. XI, S. B. E., p. 21. Vol. S. B. E., p. 104.
(5) Vol. XI, Sacred Book of the East, p. 21. Vol. 17, S. B. E., p. 104. Exodus, ch. 14, v. 13 to 23. The Hebrews had a strong East wind to blow a hole through the Red Sea. But it would have been more marvelous if Moses had taken Gotama's plan. There is probably no truth in either story. They both contradict, or set at defiance, a law—a plain law of nature. There seems to have been no excuse for this Hindu story, as Gotama was offered a safe passage on a raft. But is it any more fabulous than to tell us "that the waters were a wall on the right hand, and the left," as in Exodus 14, v. 13 to 23.

Jesus did. (6) Moreover, we are told that Moses and Miriam, after the passage of the Red Sea, broke forth into song. Buddha, on crossing the Ganges, only reached blank verse:

"They who cross the ocean drear,
Treading a sure path to the farther shore,
While the vain world builds its basket boats—
Those are the wise, they are the surely saved." (7)

Now, if Buddha and his followers really did cross the Ganges, as above stated, then it is no wonder that the people on the farther bank, with one voice, shouted out "Marvelous! Miraculous!" (8) But all religions seem to be filled with the miraculous, and with the unbelievable. That of India is only as incredible as that of Palestine. Buddha, when forecasting his death, told his disciples that, should he desire it, he could remain in the same birth for a Kalpa. (9) On Buddha's rejecting to live, there arose, we are told,

(6) Mark 6, v. 48.

(7) "The ocean drear," that is, they pass this life, not crossing to another one. "To the farther shore" of existence. The vain world holds to rites and gifts to the gods; the wise do not tie to ceremonies, as a means of salvation. "The surely saved" are those who follow the eight-fold path, and struggle against sin.

(8) Jonah and the whale myth are of the same piece of cloth.

(9) A kalpa, as we have seen, is millions and millions of years, yet is his statement any more startling than that of Jesus, who said: "Destroy this body and I will raise it up again in three days?" (John, ch. 2, v. 19 to 21.) Could he have done that if his head had been chopped off?

a mighty earthquake, and the thunders of heaven broke forth. (10)

The disciples were startled at this, and, inquiring the cause, were told that when a Samana or Brahman has his heart and passions fully under control, if of great intellectual power, he, by intense meditation, having as it were weighed the world and all its vanities, can make the earth "move and tremble." Jesus could do this and more by faith alone. By faith, we are told, he could topple a mountain into the sea. (11) Both of these men possessed, it seems, the marvelous power of "vanishing away," but, as Buddha preceded Jesus, the latter may have learned this wonderful secret from his predecessor. (12)

SECTION 2. Towards the last days of these two men, there is not much in common between them. Jesus, knowing that his enemies were about to triumph, prayed the Father to let the cup pass; and an angel, we are told, was sent from heaven to strengthen him. (13) The Hindu devil seems to have known, some months before this passage of the river, that Tathagata was soon to leave the world, for he promptly appeared and urged him to pass away at once. "I shall not die, O evil one," replied Buddha, "until the brethren and sisters and lay disciples of the order shall become wise and well trained, ready and

(10) Ch. 3, Vol. XI, S. B. E., Sec. 19, p. 48.
(11) Matt. 21, v. 21.
(12) Book of Great Decease, p. 44 and 46. P. 49 and 50, Book of Great Decease. Luke 4: v. 30. John 8: v. 59.
(13) Luke 22; v. 42 and 43.

learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts; until they, having themselves learned the doctrine, shall be able to tell others of it, make it known, establish it, minutely explain it; until they, when others start vain doctrines, shall be able, by the truth, to vanquish and refute them, and so to spread the wonder-working truth abroad." (14)

"I shall not die," said Buddha, "until this pure religion of mine shall become widespread and prosperous; until, in a word, it shall have been proclaimed and well grounded among men."

The devil replied: "Your religion has become all this. Pass away now, Lord, pass away." Buddha answered: "Make thyself happy, O evil one. The time of my deliverance is at hand; in three months I shall pass to Nirvana." (15)

A little later, Gotama and his disciples reached Kusinara, where he wished to die. Here he was given a couch in a grove of Sala trees; and, we are told that, although it was out of season, those trees were one mass of bloom, which they scattered over and around the Tathagata.

Moreover, it is said, heavenly music and songs sounded from the skies, "out of reverence to the successor of the Buddhas of old."

(14) Sacred Books of the East, Vol. XI, p. 43.

(15) A little later the devil appeared again and made the same request and received the same answer. P. 53, Vol. XI, S. B. E. The Hebrew devil talked to Jesus frequently, as we have heretofore observed. Matt. 4: v. 3. Acts 19: v. 15.

We must not be startled at what is told us of the Bodhisats, who preceded the one of whom we are writing.

For India is not tied down to any little six thousand years since the world's creation. The pendulum of her time swings back prodigiously in the opposite direction. They have a tradition—a foolish one perhaps, but nevertheless a tradition—that millions and millions of years ago (16) Gotama was a Brahman named Sumedha, and that he then made a high resolve to become a Buddha. That Dipankara, the Buddha in that far-off time, then predicted that at the end of four Asankyes, and a hundred thousand cycles, Sumedha would become a Buddha named Gotama. And Dipankara then predicted further, that Gotama would be born in Kapilavastu, that, after great exertion under a bo-tree, on the banks of the Narangara river, he would reach the throne of knowledge. (17)

Moreover, it is said that the angels in ten thousand world systems, at this happy augury, scattered flowers and shouted their applause. (18)

(16) The tradition is that he was born *four Asankyas* and one hundred thousand cycles ago. An Asankya is a vast period of time, so vast that if it should rain incessantly for three years over the whole earth, the number of rain drops falling would only equal the years of an Asankya. That places Gotama's ancestry millions and billions of years ago. But it seems he could choose his parents. Vol. 35, S. B. E., p. 270.

(17) This whole supposed prediction looks very suspicious, and was probably written long after Gotama was born.

(18) The Hindus believe there were tens of thousands of world systems; that our world system was only one among many. (Hardy's Manual, p. 8.) On that point I agree with them. This

Most marvelous stories are told about the Buddhas of old. One of them, back several thousands of years ago, when visiting a Buddha's shrine, wrapped a *thousand wicks about his head and body* and set them on fire. Thus he spent the whole night, walking about the shrine, and lo! in the morning not a hair of his head was singed. (19)

For pure imagination and impudent assertion, the Hindu and Hebrew bibles surpass all modern fiction. Genesis would have us believe that Noah and the old patriarchs lived from six hundred to a thousand years, all of which is unbelievable. But it dwarfs to nothing by the side of Hindu exaggerations, which set forth that the Buddhas of old lived from *sixty to one hundred thousand years;* and their bodies are alleged to have been equally enormous, ranging in height from forty to ninety cubits. Truly "there were giants in those days." (20) and it may be that Genesis is only a faint reflection from the East. However, it is certain that India always surpassed Palestine in the number and quality of its spirits. The very air at times was filled with them; some were large and some were small; and to the Sala grove, where Gotama was rest-

world of ours is, I believe, only one among millions of worlds. But as it only takes six days to make a world, the Lord has had plenty of time, if diligent, to make millions of them. See story of Sumedha, in Buddhist birth stories.

(19) The three Hebrew children, it seems, were likewise impervious to the flames, for although in a very hot furnace, *not a hair of their heads was singed.* Of course both of these stories are utterly untrue. (Daniel, ch 3: p. 34, Jatoka tales.) Both are monumental falsehoods.

(20) Genesis, 6: v. 4. Birth Stories, p. 3 to 40.

ing, the day before he died, they came from far and near to behold the dying Tathagata. Some of those spirits, we are told, were so small that a dozen or more could stand on the tip of one's finger.

SECTION 3. "Now today, in the last watch of the night," said Gotama, "the death of a Tathagata will take place. There are spirits in the sky, of worldly mind, who will dishevel their hair and weep—who will fall prostrate on the ground and cry out, 'Too soon has the blessed one passed away.' (21) But those who are self-possessed will see the impermanence of all earthly things—that whatever is born contains within itself the germ and certainty of dissolution."

Buddha then proceeded to state that there were four places that believing hearts, with feelings of reverence, ought to visit:

The birth place of a Tathagata, the spot where he attained supreme insight, the place where the kingdom of righteousness was established, and the place where he finally passed away. And he added, that "if any believing one shall die while on such a pilgrimage, he will be re-born into the happy realms of heaven."

When asked what should be done with his remains, he replied: "Treat them as men treat the remains of a King of Kings." Ananda, his favorite disciple, when told that Buddha would soon pass away, commenced to weep: whereupon Buddha said to him:

(21) The reader must not overlook the statement that spirits in the sky will fall on the *ground* and weep. It is a picture of earth, not heaven.

"Ananda, let not your heart be troubled. (22) Do not weep; have I not told you that it is in the very nature of things that we must leave those most dear to us? That whatever is born contains within itself the seeds of dissolution?" And he adds: "For a long time, Ananda, you have been very near to me, by words and acts of love beyond all measure: go now and inform the Mallas of Kusinara that the last watch of this night, Tathagata will pass finally away." (23)

When the Mallas learned of this they were sorely grieved. Some of them wept, some dishevelled their hair, and others fell prostrate on the ground in anguish of heart. Then they came in great numbers, with their wives and children, and bowed down reverently at Gotama's feet.

A little later came also Subhadda, a monk of another sect, questioning whether his teachings or those of Gotama were right. Buddha replied that in any doctrine in which the noble eight-fold path is not found, no true saint can be found; "that if the noble eight-fold path is found, in any doctrine, there will also be found saintly men and women, living the life that is right."

SECTION 4. Buddha's last moments were now fast approaching, and he told Ananda that when he was gone the rules of the order, as laid down, were to be the teacher to all the brethren. His disciples, the

(22) Vol. XI, Sacred Books of the East, p. 96. John, ch. 14: v. 1, quotes this very sentiment and almost the exact words.
(23) Page 101, Vol. XI, Sacred Books of the East.

Bhikkhus, now in great numbers came to visit him, and he told them to inquire freely as to the truth, the path or way, while he was face to face with them. But not one questioned him. (24)

Turning then to Ananda, he said: "Here is fullness of faith. In this assembly of five hundred brethren, there is not one who doubts; they have all become converted, are no longer liable to be born in a state of suffering and woe; they are assured of final salvation."

Addressing the Bhikkhus, Buddha added: "Behold now, brethren, I exhort you, decay is inherent in all component things; work out your salvation with diligence."

These were the last words that Buddha uttered. Then, lapsing into unconsciousness, he soon thereafter expired. (25)

At that moment, we are told, a mighty earthquake shook the earth terribly, and a crash of thunder rent

(24) On the noble eight-fold path, which leads to the "life that is right," one must have "1. Right or correct views, free from superstition or delusion. 2. Right aims, high, noble, intelligent, worthy of an earnest man. 3. Right speech, kind and truthful to every one. 4. Honest, pure and peaceful conduct at all times. 5. So live as to bring hurt or pain to no living thing. 6. Right effort, in self-training and self-control. 7. Mindfulness; a watchful, active mind. 8. Right contemplations, earnest thought, on the great problems and mysteries of life. Searching for the unknowable." Does not this eight-fold path cover every possible point in the New Testament? Some may say it does not tell you to love God, but if one is honest, pure, peaceful, kind and truthful, doing hurt to no one, living a saintly life—what then? Will such a man fall into a furnace even if he does not believe the man of Galilee to be the only Savior of the world?

(25) Vol. XI, Sacred Books of the East, p. 114.

the heavens. (26) But the sun was not darkened, nor did any of the dead come out of their graves. Yet Ananda says: "There was terror, and the hair stood on end;" that worldly-minded spirits, both in the sky and on the earth, fell prostrate and moaned in anguish; but those who were free from passion bore their grief with calm, self-possessed minds.

When the Mallas (27) of Kusinara heard of Gotama's death, they honored his remains by gathering flowers and perfumes, and making wreaths and canopies; and with music, song and dancing. Thus for six days they paid homage and respect to the departed Great One. Then they treated the remains as they treat the remains of a King of Kings. They wrapped the body in five hundred successive layers of new cloth and cotton wool; then placed it in an oil vessel of iron and covered it; and afterward built a funeral pile on which to cremate it.

Meanwhile, we are told, that all Kusinara was strewn knee-deep (28) with mandarava "flowers from heaven," and that spirits from the skies paid honor, reverence and respect to the body of the Blessed One.

On the seventh day after Buddha's death, eight

(26) Philippians, ch. 2, v. 12, and Vol. XI, S. B. E., p. 114. There was a similar earthquake, it is said, when Jesus died; graves also opened at his death, the sun was darkened and the veil of the temple was rent. Luke 23, v. 45; Matt. 27, v. 51 to 54; Fo Sho, Sec. 2108, says the sun and moon withdrew their shining, but I doubt very much whether the sun or moon was affected by the death of either Buddha or Jesus.

(27) The Mallas were a religious sect friendly to Gotama.

(28) If that be true, they must have a great profusion of flowers in heaven.

Mallas chieftains bathed their heads and clad themselves in new garments, intending to carry the body to the funeral pile, but were unable to lift it up. They were amazed at this, and, questioning the reason, Anuruddha, one of the disciples, told the Mallas that the spirits desired the body to be carried out by the north gate, "while you would carry it by the south one."

Then they carried it out by the north gate to the funeral pile, and here another curious incident occurred. They were unable to set the funeral pile on fire. (29)

Again Anuruddha explained the reason: "Kassapa, a disciple," he said, "is journeying to Kusinara with five hundred of the brethren, and the funeral pile will not catch fire until he has reverently saluted the feet of the Blessed One. Such," he said, "is the purpose of the spirits."

When Kassapa arrived, he clasped his hands and thrice walked round the funeral pile; then, uncovering the feet, he bowed down. And when the five hundred brethren had likewise bowed at the feet of the departed one, we are told that the funeral pile caught on fire of itself. (30)

SECTION 5. When the body had been burned, it is said that streams of water poured down *from the skies* and burst from the earth beneath, to extinguish the flames. On examination it was found that every

(29) Vol. XI, Sacred Books of the East, p. 128.
(30) Vol. XI. Book of the great decease.—page 129.

particle of the body was consumed, save only some of the bones, and at once a strife arose for their possession.

The king of Magadha desired a portion of them, because Gotama belonged to the soldier caste; and he promised to celebrate a feast and erect a sacred cairn in their honor.

Many other people from different places made similar requests and promises, but the Mallas of Kusinara insisted on keeping them all.

Finally, Dona, a wise old saint, told them that such a strife was unseemly, and he suggested a division of the bones into eight parts, so that cairns might be erected in many lands.

This being approved, the division was thus made; but others, coming later and desiring a memento, even scraped up the ashes and took them away.

Dona himself took the iron vessel in which the body was consumed, and built a great Thupas or cairn above it.

Such, in brief, were the life and the obsequies of a man who founded a religion which at one time came near being the faith of the world. Moreover, a thousand years after his death, a curious circumstance placed his name among the saints of the Roman Catholic Church, and it happened in this wise: A Christian monk, who was subsequently known as St. John of Damascus, living either in Palestine or close by, composed a highly wrought religious romance, entitled "Barlaam and Joasaph." The hero of this romance

was Joasaph, a Hindu prince, who was converted to Christianity by Barlaam.

Under a thin veil, St. John draws a picture of this Indian prince, who is none other than Buddha. The picture was faithful in all its details, and the story soon became so popular that it was published in seven or eight different languages.

Joasaph, the pious Indian prince, was merely a misspelling of Bodhisat, one of the Buddha's numerous titles. People finally came to accept and believe the whole romance as absolutely true. Thence it crept into encyclopedias and the "Lives of the Saints." And thus, about two thousand years after Buddha's death, Pope Sixtus V. canonized "the Holy Saints, Barlaam and Joasaphat of India, whose wonderful acts St. John of Damascus has described."

And to this hour, Buddha is worshiped as a Roman Catholic saint.

CHAPTER XXI

The Miracles at the Crucifixion of Jesus.

Section 1. It has not been my purpose to write a consecutive life of either Buddha or Jesus, but only to make some comparisons between them—the two greatest religious teachers the world has ever seen. I have heretofore passed by many interesting events in the life of Buddha, and have followed the same rule concerning the Man of Galilee. But now we reach the last and most important epoch in any one's life—the closing scene.

Jesus is now about thirty-three years old, and is on his last visit to that rebellious, priest-ridden, cruel old city—Jerusalem.

His bitter enemies, the Scribes and Pharisees, are there in great numbers, watching for the chance to destroy him. The last days of the month of Nisan (March) are passing, the Passover is at hand, and the disciples, as they approach the city, are filled with joyful emotions; they think the Kingdom of God is about to appear. (1)

But Jesus is sad; he seems to have a presentiment of his approaching fate; there is a traitor in his camp. "One of you," he says, "will betray me." (2)

(1) Luke 19: v. 11.
(2) Matt. 26: v. 21.

Yonder, before him, are the indistinct outlines of wicked old Jerusalem. Jesus wept over it (3) once before; he had said, "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathers her brood under her wings, and ye would not." (4)

He is now at the Mount of Olives, and his Galileans bring a young colt and spread their garments upon it and place their Master thereon, and march forward, decorating his pathway with branches of trees and singing Hosannas as they proceed. Some even salute him as King of Israel. (5)

His old enemies, the Pharisees and Sadducees, are likewise on hand, and they insist that Jesus shall rebuke his disciples for this proceeding. He has challenged the Pharisees as whited sepulchres, beautiful outward, but within, he said, "you are full of dead men's bones and all uncleanness; ye are full of deceit, hypocrisy and iniquity." And he added, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (6)

But the day of their triumph is now at hand. They are to win by treachery and bribery. Judas, a name that will go hissing down the generations—Judas, one of the disciples, an infamous wretch, for a few

(3) Luke 19: v. 14.
(4) Matt. 23: v. 37. Luke 13: v. 34.
(5) John, ch. 12: v. 13. Matt. ch. 21: v. 5 to 10.
(6) In this matter Jesus seems to have copied John the Baptist. Matt., v. 7. Matt. 23: v. 25 to 33.

pieces of silver resolved on the betrayal of his Master. Possibly the reproof given him at Bethany, when Mary anointed Jesus' feet, may have offended him. If so, then Judas fell by reason of two contemptible defects of character—the sinful greed of money and that other despicable vice, revenge. (7)

Simon Peter, another disciple, as we shall see, was but a small grade better than the traitor Judas. Peter protested to his Lord that he was ready to go to prison and to death with him. Jesus replied: "Peter, the cock shall not crow *this* day before thou shalt *thrice* deny me." (8) A little later, when a Jewish damsel pointed at Peter and said, "This man was also with him," he flatly denied it.

And when Peter was told that his speech betrayed him as a Galilean, he began to curse and swear (9) that he never knew Jesus. Then the cock crew, and Peter partially redeemed himself by weeping. But Peter was both a coward and a traitor.

In short, the twelve apostles were dastardly cowards, every one of them, for when the Sanhedrin, as we shall see, sent to arrest Jesus, "they all forsook him and fled." (10) Even Jesus was somewhat shaken in his determination to face death, for there in Gethsemane he prayed, saying: "Father, if thou be willing,

(7) John 12: v. 2 to 7.
(8) Luke 22: v. 33 and 34. Matt. 26: v. 69. Mark 14: v. 70 and 71; also John 18: v. 17 to 25.
(9) Mark 14: v. 17.
(10) Mark 14: v. 50. Matt. 26: v. 56.

remove this cup from me; nevertheless, not my will but thine be done." And an angel appeared from heaven strengthening him. (11)

SECTION 2. It is now Thursday, the 13th of Nisan, (12) and the plot to murder Jesus under that bloody old Mosaic code is fully matured: he is to be arrested, convicted and slain as a blasphemer, corrupter and deceiver. (13) While the chief priests and elders are planning his murder, Jesus is in Gethsemane praying; his disciples are sleeping, but Judas is not there—the Sanhedrin having bribed him, he is leading the mob to arrest and murder his Master. "Whomsoever I shall kiss," said that traitor, "the same is he: hold him fast." (14) Then Judas kissed his Lord, and an armed mob seized and bound Jesus and led him away to Annas, the ex-high priest. (15) There was some show of resistance by the disciples, and Peter here partially redeemed himself, for he drew his sword and smote the servant of the high priest and cut off his ear. But Jesus, it is said, touched the wounded ear and healed it on the spot. (16)

Very doubtful about the healing of that ear! Neither

(11) Luke 22: v. 42 and 43. Matt. 26: v. 39. Doubtful about that angel.

(12) Nisan (March) it must be remembered extends over into April. Nisan 13th is our April 2nd.

(13) Levit. 24: v. 14 and 16. Deut. 13: v. 1 to 5. Matt. 24: v. 24. Matt. 27: v. 63.

(14) Matt. 26: v. 48.

(15) John 18: v. 13 to 15.

(16) Luke 22: v. 50 and 51. John 18: v. 10 to 14. Very doubtful.

Matthew nor Mark mention that healing, and even John in his wild extravagance does not say it was healed.

Then all the disciples forsook their master and fled.

When brought before Annas, Jesus, on being questioned by him as to his disciples and doctrines, replied: "I spoke openly to the world. I taught in the synagogue and in the temple: the Jews heard me. In secret I said nothing. Why askest thou me? Ask them." (17) This answer was considered so impertinent that one of the officers struck Jesus a blow. Annas, a warm Sadducee, here now had it in his power to release his prisoner, for he was the father-in-law to Caiphas, another Sadducee, the then high priest; and a nod from Annas at that moment would have saved Jesus and changed the whole current of Western history; there would have been no crucifixion and no resurrection. But instead of releasing him, Annas sent him bound unto Caiphas, at whose house the Sanhedrin was then in session. Peter followed afar off, and it was at this supreme moment that he three times denied his Lord. (18)

The Sanhedrin at once set about hunting *false witnesses* to convict their prisoner; but the witnesses did not agree. (19) Then there came *two other false witnesses,* who testified: "This fellow said, 'I am able to destroy the temple of God and build it in three

(17) John 18: v. 19 to 24. Matt. 26: v. 55.
(18) Matt. 26: v. 57. Mark 14: v. 53.
(19) Mark 14: v. 55 to 64. Matt. 26: v. 59 to 66. **If this be true it is the most shameful thing in all history.**

days.' " (20) This implied threat against the temple was blasphemous under the old Mosaic superstition, and was punishable with death. (21) A little later the devout Stephen, on the evidence of suborned Jews, was stoned to death upon the false charge of speaking against Moses and the temple.

SECTION 3. The Sanhedrin now made haste to convict Jesus of blasphemy on the perjured testimony offered before it; but it had no power to inflict the death penalty. Yet every member of it voted him "guilty of death." (22) They then blindfolded Jesus and spit in his face, and smote him on the cheek, and asked him to prophesy "who smote thee." (23)

All this happened in the night-time, after Jesus was arrested. Meanwhile Judas, we are told, became conscience-smitten, repented, and brought his thirty pieces of silver to the priests and flung them down, saying: "I have sinned in betraying innocent blood." "What is that to us?" replied the priests: "see *thou* to that." (24) That one sentence condemns eternally the whole Sanhedrin. It speaks volumes against the whole Jewish conclave. There they are, condemning

(20) How many times in court have I seen important cases won and lost by the addition of one or two false words. Jesus probably said: "Destroy this Temple (of the body) and in three days I shall raise it up." John 2: v. 19. Matt. 26: v. 61.

(21) Deut. 13: v. 1 to 10. Acts 6: v. 8 to 14. Levit. 24: v. 14 to 16. Acts 25: v. 8 to 12.

(22) Matt. 26: v. 66. Mark 14: v. 64.

(23) Luke 22: v. 63 to 66.

(24) Matt. 27: v. 3 to 10. The *inspiration* of Matthew, which says Judas hanged himself, and Acts 1: v. 18, which says he *fell headlong and burst asunder,* do not quite agree. One or the other statement is *false.* Both cannot be true.

an innocent man to death on the evidence of a confessed perjurer, and they know it to be perjured evidence; yet they proceed.

When morning came, the priests and Scribes, after consultation, led Jesus bound unto Pontius Pilate, to obtain his approval of the decree of death which they had pronounced against him. Here they falsely charged him with being a malefactor and forbidding tribute to Cæsar, and claiming to be king. (25) They were liars, and they knew they were lying.

Pilate asked him: "Art thou king of the Jews?" "Thou sayest it," was the reply. "Dost thou not hear," said Pilate, "the many things they witness against thee?" And Pilate marveled that Jesus made no reply. (26) And, turning to the priests, he said: "I find no fault in this man." (27) At this the priests became furious and charged Jesus with stirring up strife from Galilee to Jerusalem. (28) Galilee being in Herod's jurisdiction, as soon as Pilate found that Jesus was a Galilean, he sent him to Herod, who was at that time in the city. The Scribes and priests rushed headlong on after him, still demanding Jesus' death. Herod was very desirous of seeing Jesus and hoped to see him perform a miracle; and he questioned him for a long time, but Jesus made no reply. The Scribes and priests were meanwhile violently ac-

(25) Luke 23: v. 2 and 3. Mark 15: v. 2 to 5. John 18: v. 20.
(26) Matt. 27: v. 11 to 14.
(27) Pilate's wife sent out and begged him to have nothing to do with Jesus, as she had had a troublesome *dream* about him. Matt. 27: v. 19.
(28) Luke 23: v. 5, 6 and 7.

cusing him. Finally Herod sent him back to Pilate with the message that he found no acts or words of Jesus worthy of death. But he allowed his soldiers to dress him like a harlequin, and mock him and jeer him, and thus returned him to Pilate. (29)

SECTION 4. Jesus not being a Roman citizen, Pilate had no authority, as governor of Judea, to condemn him to death. Three times he told the Jews he found no fault in him. But they cried out, "Crucify him, crucify him! We have a law, and by our law he ought to die because he hath made himself the Son of God and he blasphemeth." (30)

Pilate then took some water and washed his hands, saying: "I am innocent of the blood of this just person; see ye to it." Then all the people answered back: "His blood be on us and on our children." (31)

And truly, if ever a scorching, withering curse did follow an evil deed, that curse has pursued the children of those murderous Jews for now more than fifty generations; and the end is not yet. For it looks, after the lapse of nineteen hundred years, as if Annas and Caiphas, and all those other shameless wretches of that Sanhedrin, and their posterity, will continue to be abhorred and detested to the very end of time. In fact, the taint and ignominy of that horrid crime has pursued them like an avenging Nemesis —not only them, but the whole Jewish race, every

(29) Luke 23: v. 8 to 15. This is the Herod who murdered John the Baptist. Matt. 14: v. 1 to 10. Luke 9: v. 7.
(30) John 9: v. 4 to 7. Levit. 24: v. 16.
(31) Matt. 27: v. 24 and 25. Deut. 21: v. 6.

member of it, even to the uttermost parts of the earth. And as the record lengthens, the turpitude of those Jews increases at every turn. It was now Friday morning, Nisan 14 (our April 3), and Passover, a feast day, a holiday with the Jews, was at hand. At Passover it had been a custom for generations to ask the liberation of some prisoner—one whom the people loved.

There were many other prisoners beside Jesus, and among them, one Barabbas, a robber and a murderer. Now it would naturally be supposed that a self-respecting people would ask the release of Jesus rather than that of Barabbas, a thief and murderer.

Here now transpires an act so utterly cruel, so wicked, so heinous, so despicable that it finds no parallel anywhere on earth. Jesus had committed no crime; he had simply undertaken to teach those Jews a better religion than that of Moses. It was a religion of peace and good-will to man; no matter if he had borrowed some ideas of Buddha; no matter if he had adopted from Leviticus "love thy neighbor as thyself" (32); no matter if he had followed Maccabees (33) and taught the resurrection of the body; it was better than the old Mosaic doctrine, which extinguishes man in the grave forever.

The Jews were a quarrelsome, hateful race, and Jesus had said: "Blessed are the peace-makers." They were a people who knew no mercy, and he said:

(32) Levit. 19: v. 18.

(33) 2nd Maccabees, ch. 7, v. 9 to 23, is where Jesus learned and found the doctrine of a resurrection, and a life everlasting.

"Blessed are the merciful." They were inhumanly wicked, and he preached repentance.

SECTION 5. One of those prisoners is now to be set free, and Pilate asks: "Shall I release unto you the King of the Jews?" (34) Instantly there was a loud clamor of voices, and the priests were leaders in this: "Crucify him, crucify him! Release unto us Barabbas," said they. Pilate was willing to release Jesus, but when the priests and people clamored so furiously for his execution, he asked: "What hath he done? He is not guilty of death. I will therefore scourge him and let him go." (35)

Pilate would have liked to save Jesus; but Pilate was a politician and loved office. "If thou let this man go," said the Jews, "thou art not Cæsar's friend. He who maketh himself a king, speaketh against Cæsar."

Pilate despised the Jews, and they so hated him that he feared they might report at home that he had refused to destroy a rival king; he therefore let the mob have its way; and the mob, led on by the priests, still furiously demanding Jesus' death, Pilate tamely yielded and released unto them Barabbas, a murderer; but delivered to the scourge and the cross the greatest and best man of the age, and the greatest one Palestine has ever produced.

The soldiers at once led Jesus to a hall, called Pretorium, where they stripped off his clothes and lashed

(34) Mark 15: v. 9, and following.
(35) Luke 23: v. 22. Mark 15: v. 11 to 14.

him to a post about four feet high, and there they whipped him with leather straps. Sometimes these leather straps had pieces of bone or small pieces of lead attached to the end, which cut to the blood at every blow. Not infrequently, scourging produced death, and Jesus must have been most terribly scourged for he was unable afterwards to bear the cross upon which he was to be nailed.

When they had scourged him, they clothed him in purple and put a crown of thorns on his head, and saluted him mockingly—"King of the Jews." Then they spit upon him, and in derision bowed before him; then put his clothes back on him and led him away to Golgotha, where they crucified him. (36)

Crucifixion was an accursed death. (37) Even the Romans held it to be so ignominious that they crucified only slaves, robbers, murderers and traitors. (38)

SECTION 6. Jesus not being a Roman citizen, it is to the eternal disgrace of Pilate that he surrendered to the mob a man whom he had three times declared innocent.

Besides, if Jesus had been justly condemned, under Leviticus 24 or under Deuteronomy 13 he should have been stoned to death, which was less ignominious and less terrible than a death on the tree. (39) But that his ignominy might be complete, they

(36) Mark 15: v. 15 to 23. Matt. 27: v. 33.
(37) Deut. 21: v. 22 to 23. Numbers 25: v. 1 to 8.
(38) Mark 15: v. 7 to 12. Luke 23: v. 2 to 23.
(39) Deut. 21, v. 22.

nailed him up between two thieves, and even one of these insulted him while on the cross. (40) But the other repented, and, if the record be true, he is now in the heavenly kingdom, while the impenitent one is roasting in the furnace. The Jews, even while Jesus was groaning on the tree, would not let him die without taunts and jeers. They marched past him and railed at him, wagging their heads, saying: "Thou that destroyest the temple and buildest it in three days, save thyself and come down now from the cross," and the priests and Scribes added their jeers: "He saved others, himself he cannot save." (41)

Pilate, who despised the Jews, wrote in bitter irony this superscription, which he caused to be nailed above Jesus' head: "Jesus of Nazareth, the King of the Jews."

The priests, when they saw this, rushed off to Pilate and besought him to write—"He *said* he was the King of the Jews." Pilate replied: "What I have written, I have written," and he refused to change a word. (42)

Meanwhile four soldiers were on guard at the foot of the cross, and one of them, on hearing him say, "Eloi, Eloi, lama, sabachthani," thought he was calling Elias, and ran and filled a sponge with vinegar

(40) Matt. 27: v. 44, says: "The thieves," meaning both, but Luke 23: v. 42 and 43, states that *one thief repented.* John, who says he was present, *was not inspired* on that point and says nothing. Mark 15: v. 32, does not agree with Luke.

(41) Mark 15: v. 28 to 31.

(42) John 9: v. 21 and 22.

and gave him to drink, saying, "Let us see if Elias will come to take him down." (43)

Directly after this, Jesus swooned away. He had been on the cross only about three hours, and it was now three o'clock in the afternoon, Friday (Nisan), our April 3.

SECTION 7. There was an old custom among the Jews, that the body of one who had died on the cross should be buried *that day,* lest the land be defiled. (44) Moreover, the next day being the Jewish Sabbath, the Jews besought Pilate that the legs of the crucified might be broken and the bodies taken away. They broke the legs of the others, but when they came to Jesus they found him *"dead already,"* and did not break his legs; but a soldier, it is said, pierced his side with a spear, and blood and water came forth. John is the only one who mentions this incident of the spear, and John is *very unreliable.*

It must be noticed here that Jesus was on the cross only *three hours.* A young man in good health could endure the agony of the cross for two days, and sometimes for *three* days, and *even longer.* The two thieves were *killed* by breaking their legs, but Jesus, we are told, was dead before the spear touched him. This looks strange: he probably had swooned, *only swooned.*

(43) Matt. 27: v. 46 to 49. Mark 15: v. 34 to 36. John 19: v. 23 and 24. It was not a strong, stupefying drink. Matt. 27: v. 34, says gall and vinegar. The drink was to lessen pain, and gall and vinegar would not.

(44) Deut. 21, v. 23.

CHAPTER XXII

Contradictory Testimony Concerning the Crucifixion.

There are cases where men of great physical vigor have hung upon the cross four days, and then only died of starvation. (1) There are cases where, after a considerable period on the cross, they have been taken down and restored to health. (2)

Jesus was not an invalid; he was able to cry with a loud voice just before he "expired," and "he cried *again* with a loud voice." (3) He was also able to talk to his mother, and his aunt, and Mary Magdalene and others, just before he swooned. No doubt he had only swooned. (4)

Jesus' last words were: "Father, into thy hands I commend my Spirit;" and, after crying with a loud voice, it is said he gave up the ghost. (5) There was no sudden rupture of any vein or blood vessel, or some mention would have been made of it. Such

(1) Eusebius, His. Eccl. VIII, 8.

(2) Josephus, 75, vita, mentions a case where three of his friends were hung on the cross, and, being taken down, one of them recovered.

(3) Mark 15: v. 33 and 37. Matt. 27: v. 46 to 50. Luke 23: v. 46.

(4) John 19: v. 25 to 30, is the only one of the four canonical writers who mentions this incident of the spear. The three others seem to know nothing about it.

(5) Matt. 27: v. 50. Luke 23: v. 46.

a rupture would at that instant have caused the blood to gush from his nose and mouth. Moreover, it must not be overlooked that John is the only one of the four New Testament writers who makes any mention of the supposed incident that a spear was thrust into Jesus' side, and that is a very important circumstance in this world-renowned event.

This alleged sudden death of a young man thirty-two or thirty-three years of age, after only three hours on the cross, when taken in connection with his alleged appearance a few hours afterwards, when he was traveling about the country and ate a broiled fish and a piece of honey comb, compels me to question his absolute decease. Moreover, when Joseph of Arimathea visited Pilate and begged the body of Jesus, it is no wonder that Pilate marveled that Jesus was already dead, and he sent the captain of the guard to inquire about it. (6)

Joseph, having obtained leave, took the body, wrapped it in linen cloth and laid it in a new sepulchre. But Nicodemus, as we shall see directly, did not bring, as John states, any aloes; neither did he assist in putting Jesus' body into that sepulchre.

Now, as to that spear-thrust. Neither Luke nor Matthew nor Mark seem ever to have heard anything about it. Yet they each wrote a history of the crucifixion, but as to the supposed spear incident they are absolutely silent. And when we examine all the records and find that John of the Fourth Gospel is the only

(6) Mark 15: v. 44 and 45.

person of the four who tells us that story of the spear, we trace his record back and find that he is always an extremist and an uncertain guide. For he audaciously says Jesus made the world (7), and (8) tells us that Jesus was God.

There are some other things to be noticed just here. Matthew says Joseph of Arimathea took Jesus' body down from the cross and laid it in his own new tomb, etc. (9), but he makes no mention whatever of Nicodemus being present at the crucifixion, or of any spear having been thrust into Jesus' side.

Mark tells us (10) that the veil of the temple was rent from top to bottom, but he does not mention Nicodemus as being present either at the crucifixion, or the placing of the body in the tomb.

Moreover, Mark is as silent as a dead man about the thrusting of that spear. He seems never to have heard a word about it. Luke (11) says Joseph went to Pilate and begged the body of Jesus, and took it and wrapped it in linen, etc., but he is silent about any spear having been thrust into Jesus' side. He makes no mention of it. Nor does he mention that Nicodemus was present at the crucifixion.

Not only was Nicodemus *not* present at the crucifixion, but we shall see (12) that he believed Jesus had escaped into the woods. In fact, Jesus was able to

(7) John 1, v. 10.
(8) John 14, v. 9.
(9) Matt. 27, v. 58 to 60.
(10) Ch. 15, v. 38-46.
(11) Ch. 23, v. 50 to 56.
(12) Ch. 31, v. 83.

travel about the country as early as Sunday morning. (13) Mark also confirms this. (14) Matthew tells us that Jesus was able to travel about sixty miles to Galilee within two days after being nailed to the cross. (15) The reader must be warned that John of the Fourth Gospel is very careless about the truth, for he says: "They took Jesus and led him away. He, bearing his cross, went forth," etc. (16) Matthew contradicts John here, for he says they compelled a man of Cyrene, Simon by name, to bear the cross. (17)

Mark also contradicts John and agrees with Matthew that they compelled Simon to bear the cross. (18) Luke (19) likewise contradicts John and agrees with Matthew and Mark that Simon bore the cross.

There is no certain proof that John's Gospel was in existence before A. D. 140. Nor is there any certain proof that John, the son of Zebedee, ever wrote it. (20) In truth, John's supposed Gospel seems to have been made up largely from an Apocryphal writing called "The Acts of Pilate." John (21) takes

(13) Luke 24, v. 13 to 31.
(14) Mark 16, v. 7-13.
(15) Matt. 28, v. 7-10.
(16) John 19, v. 16 and 17.
(17) Matt. 27, v. 32.
(18) Mark 15, v. 21.
(19) Ch. 23, v. 26.
(20) Rev. Davidson, who wrote the article on the canon for the British Encyclopedia, tells us that the existence of John's Gospel before A. D. 140 is incapable of even a probable showing. It is said that during the persecution under Domitian, John was taken to Rome and boiled in oil. If that be true, John must be excused for his many wild statements, for after boiling in oil his mind must have been shattered.
(21) Chapter 2.

thirty-four lines to tell us of the turning of water into wine. The Acts of Pilate (22) tells the same story in twelve lines. Neither Matthew nor Mark nor Luke seem ever to have heard of this wine incident.

The same is true of the healing of the nobleman's son. John (23) takes thirty lines; whereas The Acts of Pilate tells us the same in twelve lines. Chapter XI, Acts of Pilate, tells us exactly where John copied (24) the story that Nicodemus came with a mixture of myrrh and aloes, about a hundred pounds weight, and assisted in the burial of Jesus. (25) In closing this chapter we may notice that Jesus' body was not disposed of according to either the Roman or Jewish custom. When a Roman suffered death on the cross his body was left suspended until devoured by the birds. Jesus was a Jew, and under the Jewish law he should have been buried in some place of infamy.

(22) Chapter 7.
(23) Chapter 4.
(24) This seems to be in sharp conflict with John (ch. 19: v. 39 to 42), where John says Nicodemus assisted at the burial of Jesus.
(25) John 19, v. 38 to 41.

CHAPTER XXIII

Miracles in the Lives of Buddha and Jesus.

Section 1. When Buddha died we are told that there arose, "at the moment of his passing," a mighty earthquake, terrible and awe-inspiring, and the thunders of heaven burst forth: "That on every hand, even up to the celestial mansions, the earth spouted forth great flames of fire and the mountains and valleys shook with the roll and crash of thunder; that from the four quarters of the earth a tempestuous wind arose, scattering dust and ashes on crags and hills in awful profusion."

The sun and moon, at the same time, it is said, withdrew their light; and murmuring brooks were swollen instantly to great streams. All Kusinara (the place of Buddha's death) became immediately strewn knee-deep with mandarava flowers from heaven. Dust bins and ash heaps were covered with perfume dropped from the skies.

So great was the universal sorrow that even flying dragons, as they were hurtled through the air, dropped tears of sympathy.

We are told, moreover, that angels (Devas) from heaven hovered above the earth in mid-air; that,

"neither sorrowing nor rejoicing," they watched the impressive scene with unwonted interest. (1)

Their only grief was, it is said, that the world would soon forget the precepts of the great teacher. But there was one, the evil one—Mara-raga—who at that moment rejoiced exceedingly because Gambud-vipa (the world) was shorn of its glory. (2)

All these things are said to have happened in India, not far from the Ganges, five hundred years before the attempted murder of Jesus on Golgotha. And when Jesus is taken down from the cross we meet similar extraordinary occurrences. "The veil of the temple is rent from top to bottom; graves are opened; and many bodies of the Saints which slept, arise and come out of their graves and go into the holy city and appear unto many." (3)

At Jesus' death, a mishap overtakes the sun, very

(1) Vol. XI, Sacred Books of the East, p. 116, and Fo Sho, Sec. 2104 to 2114. Of course this improbable story is utterly unbelievable; and the Hindu who wrote it ought, if within reach, to be punished for misleading Matthew and Luke. (Matt 28: v. 1 to 5. Luke 24: v. 50 to 51.)

(2) The Hindu Devil had often before this begged Buddha to die. Vol. XI, S. B. E., p. 42.

(3) Just who opened those graves, we are not told. Neither are we told whether those saints *went back to their graves,* and climbed down into darkness again, or whether they remained above the ground. Is this wonderful story true? Did flesh and blood come back to those corpses? Did articulation of the bones take place? Or did Matthew's imagination run away with him?

Moreover, we must remember that Matthew and Luke are the only ones of the Gospel writers who tell this improbable story. Neither Mark nor John makes any mention of the saints getting out of their graves. The story is too improbable for belief. A witness in court who would tell such an inconsistent tale would impeach his own evidence; Matthew impeaches himself. See Matt. 27: v. 51 to 53. Luke 23: v. 45.

similar to that which occurred in India, at Buddha's demise, with this difference, that in India the sun and moon both withdrew their light. But in Palestine the moon escapes trouble; though later on it is to be overtaken with a great calamity, for Peter foolishly says it "shall be turned into blood." (4)

SECTION 2. Of these remarkable men, most wonderful omens precede their coming; and their exits are likewise extraordinary. Buddha, it is said, made himself incarnate for the benefit of mankind; (5) and John goes to the extreme of saying that the world was made by Jesus. (6) There was darkness, it is said, over the whole land for three hours when Jesus died. (7)

When Buddha's remains were cremated we are told that streams of water flowed down from the skies; and at the same moment the earth from beneath opened wide and spouted other torrents upon the funeral pyre. (8)

Both of these men underwent long fasts; both were tempted by devils, and both talked to devils. But Jesus was tempted only forty days, while Mara-raga, the Hindu devil, as we have seen, tempted Buddha continuously for six terrible years. (9)

(4) Acts 2, v. 20.
(5) Bud. Birth Stories, p. 64 to 68, and Vol. XI, S. B. of the E., p. 90 and p. 216.
(6) John 14: v. 9: "He that hath seen me hath seen the Father." John 1: v. 1 to 14. John misled Paul. Philippians 2: v. 6.
(7) Luke 23: v. 44. Mark 15: v. 33. Matt. 27: v. 45.
(8) Vol. XI, S. B. E., p. 130, Sacred Books of the East.
(9) Matt., ch. 4. Vol. X, Sacred Books of the East; 2nd part

There were legions of devils in Palestine; and the goblin troop were fully as numerous in India. The Palestine devil, it seems, possessed a keen sense of smell; so keen, indeed, that he could not stand the fumes of the heart and liver of a fish, when burning. (10)

It is not strange, therefore, that both Buddha and Jesus believed that devils were all about us.

Jesus likewise believed that devils were inside of some people, but that he could cast them out. (11) Both these men believed in "a change of heart," and both religions had their pentecostal day. (12)

Strange as it may appear, *both Buddha and Jesus,* it is said, could *walk on water* as on *dry land.* (13) Buddha, so the Hindu Scriptures tell us, could pass through a stone wall "without impediment" (?); and Jesus could go through a door, "the door being shut." (14) Buddha, it is said, could rise in mid-air and

from 68 to 70; also Vol. 13, Sacred Books, p. 113 to 116. The Hindu devil, it is said, was *sad* when he failed to overcome Buddha.

(10) Tobit 6, v. 17.

(11) Matt. 8: v. 16; also Mark 1: v. 32; Luke 4: v. 40 and 41.

(12) Acts 2: v. 1 to 13. Great king of glory, p. 252, Vol. XI. Sacred Books of the East. Hardy's Manual of Buddhism, p. 186.

(13) Mark 6: v. 48 to 51. John 6: v. 19. Fo Sho, Sec. 1553. Did Mark and John copy from Fo Sho? or from whom? The Buddhist story precedes the date of Jesus more than five hundred years.

(14) Fo Sho, Sec. 1553. John 20: v. 19 to 26. It is impossible to pass these absurd statements without comment and with no word of dissent. They are, without doubt, both absolutely false. A solid body passing through another solid body, whether it be a door or a stone wall, is impossible. If you say it was done by miracle, even then it is impossible. For two solid bodies cannot occupy the same space at the same time.

walk to and fro, and Jesus finally, it is said, ascended in the air. (15)

Jesus did *not* believe in the divine origin of the old Hebrew scriptures, or his doctrines would have conformed to them. He preached, in short, a reformation of those old records. His doctrine was not "an eye for an eye, and a tooth for a tooth," but "if a man smite thee on one cheek, turn to him the other also." The law and the prophets, he said, were until John. (16)

Neither did Buddha believe in the divine origin and authority of the Veda (the Hindu Bible), and for this he was called a heretic. (17)

As we have heretofore observed, even the nativity of these two men is strikingly similar. A star came and stood over the place where Jesus was born; and a star, five hundred years before this, likewise came down to welcome Buddha; and a Hindu writer goes to the extreme of naming Pushya as the very star (18) that came down.

SECTION 3. Heretofore we have seen that when

(15) Mark 6: v. 48. Fo Sho, Sec. 1553. John 6: v. 19.

(16) Luke 16, v. 16.

(17) Max Muller, S. K. Lit., p. 77 to 82. Luke 16: v. 16. "No man," he said, "putteth new wine into old bottles." (Matt. 9: v. 17.)

(18) Vol. XXXV, Sacred Books of the East, p. 271. Fo Sho, Intro., p. 18 to 20. Vol. XI, Sacred Books of the East, p. 46. See also the chapter on the "Foundation of the Kingdom of Righteousness," Vol. XI, Sacred Books of the East, p. 146 and p. 243. Both of these stories about the stars we know to be false. The Hindu writer misled Matthew.

Jesus was born, the angel of the Lord proclaimed good tidings of great joy; and immediately a heavenly host appeared, saying, "Peace on earth, good will toward men"; that after that song (a blessed song, whether sung by angels or not) the angels "went back into heaven." (19)

We have also seen that when Buddha was born, he himself proclaimed that he "was born to save the world." Instantly two streams of water, one warm, the other cold, poured down from heaven and baptized him. (?) At that moment the Devas (Angels) raised their heavenly songs, and, descending from Heaven, they pressed so near the child, it is said, that their garments absolutely touched his body. Angelic music, at that moment, was heard on earth and in the skies.

Both of these men are declared to have had existences previous to their appearance on earth. The Hindu scriptures tell us, with much particularity, that Buddha was enjoying himself in the Tusita heaven, when archangels from ten thousand world systems appeared before him and notified him that the moment for his advent had arrived. Here now he surpasses Jesus; for such was his great virtue and power that he could choose not only the continent in which his birth was to take place, but even the mother that was to bear him. He had undergone many incarnations; but this was to be his last.

In short, an inhabitant of heaven, if this be true,

(19) Luke 2: v. 13 to 16.

forsook his blissful abode and came to earth to teach mankind "the way of salvation"; and the salvation which Buddha taught meant a "change of heart (20) and a higher life." (21)

Jesus, likewise, so we are told, came down from heaven. "Not to do," he said, "mine own will, but the will of Him that sent me. And this is the Father's will that sent me. Every one which seeth the Son, and believeth on him, shall have everlasting life; and I will raise him up at the last day." (22) But this is not all; for we are told that Jesus, in fact, "made the world"; and Second Timothy, ch. 1, v. 9, says Jesus was "before the world began." Paul, when he wrote First Corinthians, ch. 8, v. 69, was again misled by John as to the creation of all things. And when Paul wrote to the Hebrews, ch. 1, v. 2, he likewise followed a false light. (23)

But notwithstanding all these questionable statements, Jesus, it is said, was made "a little lower than

(20) Vol. XXXV, Sacred Books of the East, p. 271. Fo Sho, Intro., p. 18 to 20. Vol. XI, S. B. E., p. 46. The chapter on the "Foundation of the Kingdom of Righteousness," Vol XI, S. B. E., p. 146 and p 243.

(21) Vol. XI, Sacred Books of the East, p. 187.

(22) John, ch. 6: v. 38 to 41; John 10: v. 30; John 17: v. 11. The Jews murmured at this. They did not believe it, and as the last day has not yet come, those sleepers are still in their graves.

(23) John had probably read the curious and extravagant things told of Buddha, and determined to surpass them, which he surely did. But John was either dishonest or wildly chimerical, when he said Jesus made all things (ch. 1: v. 3)—meaning not one world, but all the millions of worlds. Neither Buddha nor any other of his disciples goes to the foolish extravagance of John (ch. 1: v. 3 to 10).

the angels." (24) Just here John and Paul hardly agree. How is it that Paul makes Jesus lower than the angels?

The real words of those two great teachers we do not probably know. But of this we are certain: that the Sermon on the Mount, while it is one of the most beautiful compositions in all the world, is made up almost entirely from old maxims, aphorisms, precepts and proverbs, etc., that preceded Jesus' day. He said, "As ye would have men do to you, do you also unto them." But Tobit, one hundred and fifty years before Jesus came, had uttered a similar thought; and Hillel, born about seventy-five years before Jesus, declared it to be the essence of the law, the very keystone of the arch. (25)

SECTION 4. Leviticus said, "Love thy neighbors as thyself"; Jesus went beyond this and said, "Love your enemies"; Buddha said, "Conquer your foe by force, you increase his enmity; conquer by love, and you will reap no after-sorrow." (26)

Moreover, Buddha said, "Let your light shine before the world that you, having embraced the religious life, may be seen to be forbearing and mild. (27)

(24) Ch. 2: v. 7 to 10, Paul to the Hebrews. Is this compatible with Matt., ch. 3: v. 16 and 17, where a voice from heaven said: "This is my beloved son, in whom I am well pleased." John 6: v. 38.

(25) Luke 6: v. 31. Matt. 7: v. 12. Tobit, ch. 4: v. 6 to 16. Talmud Bab., 31 to 61. Perkeaboth, ch. 1 and 2. Talmud Jerusalem.

(26) Levit., ch. 19: v. 18. Matt. 5: v. 44. Fo Sho, Sec. 2241, and Vol. XVII, p 307, Sacred Books of the East.

(27) Vol. 17, p. 305, Sacred Books of the East.

Did Jesus copy him when he said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven"? (28)

Buddha said, "There are beings whose words cannot fail: there is no deviation from truth in their speech. As sure as the fall of a clod thrown into the air, or the death of a mortal, or sunrise at dawn, even so the word of a Buddha cannot fail." (29)

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (30) The Hindu writer adds, "The words of the glorious Buddhas are sure and everlasting.'

Jesus said, "Whosoever looketh on a woman to lust after her, hath committed adultery already, in his heart." (31)

Buddha, five hundred years before Jesus came, said, "The law is broken by even looking at the wife of another with a lustful eye."

But on one point those great teachers utterly disagree. Jesus knew nothing and said nothing about any *other* world than this one, and its heaven and hell. On the other hand, Gotama makes frequent mention of *ten thousand world systems,* all of which quaked and trembled and were shaken violently, when he established the kingdom of righteousness. (32)

(28) Matt. 5, v. 16.
(29) Buddhist Birth Stories, p. 18.
(30) Matt. 24, v. 35.
(31) Matt. 5, v. 28.
(32) Vol. XI, Sacred Books of the East, p. 155. Jataka tales, p. 64.

Both of those men believed that this earth will ultimately pass away: and Jesus told his followers that the end was *close at hand.* (33) But Jesus was not a learned philosopher, for he said the stars in the last day *"will fall from the heaven,"* and "all the tribes of the earth shall mourn." (34) Jesus likewise believed that at the end of the world he would *come back* to the earth and "sit upon the throne of his glory." (35) Here Jesus surpasses Buddha; for Buddhism has no throne. All recruits to Jesus' standards were promised life everlasting in the long hereafter, if they remained faithful to his precepts (36) His twelve disciples were to sit upon twelve thrones, and eat and drink at Jesus' table; and likewise were to judge the twelve

(33) Matt. 24: v. 34. Mark 13: v. 30. Luke 21: v. 25. Cor. 15: v. 23 and 24, and 52. Rev., ch. 1: v. 1.

(34) Let us see about this. Mercury is thirty-seven millions of miles nearer the sun than the earth. It is, therefore, fifty-eight millions of miles from the earth to Mercury. As Mercury has six and a half times as much light and heat as our earth, and as water boils at 212°, Mercury is therefore about 100° hotter than water at the boiling point. That being so, it would seem that the saints would have *rather a hot time,* even while presiding over the twelve tribes. (Matt. 19: v. 28.)

But how can Mercury break loose from its orbit? The Sun, that all-powerful magnet, holds it in place, as if chained by millions of iron cables. Moreover, the sun himself is only a star, but he is one million four hundred thousand times larger than the earth, and five hundred times larger than all his satellites combined. Will he fall to the earth? or will this little earth fall into him? Whoever wrote Matt. 24: v. 29 and v. 3, was misled by Isaiah 13: v. 10, and Ezra 32: v. 7, and Joel 2: v. 10 and v. 31, and Amos 5, v. 20. Those early writers believed the earth to be flat and that the stars were only little twinklers just a small distance above their heads; they had no conception of the distance and magnitude of the starry host.

(35) Matt. 25: v. 31; Mark 8: v. 38; Luke 9: v. 26; 2nd Tim., ch. 2: v. 12.

(36) Luke 18: v. 29 and 30.

tribes of Israel. (37) The wicked were then to be roasted in furnaces of fire; but they still had teeth, for they could "gnash" them. (38) All those doctrines *about the sun being darkened and the stars falling,* and the punishment of the wicked, and the heavens for the saints, were in the world long before Jesus came. He only preached them anew, or, as it were, emphasized them.

And the same rule holds against Gotama, as centuries before he was born a priestly code and iron-bound caste system was in full force. It was as hateful and unjust as the code of Moses, for it treated the unfortunate Sudra as rigorously as Moses treated the unfortunate heathen.

SECTION 5. The old Hindu code was so strict that if a "twice born man" (39) even *threatened* bodily injury against a Brahmana he must wander, it is said, one hundred years in hell. (40) The Sudra under

(37) Matt. 19: v. 28; Luke 22: v. 30.

(38) Matt. 13: v. 38 to 43.

(39) The ceremony of "twice born," or "second birth," was a solemn religious rite; the time of Savitri (invitation) of a Brahman, passed at sixteen years, and of a Kshatrya at twenty-two, of a Vaisya at twenty-four. A chord of Munga grass for a Brahman, a hempen string for a Kshatriya, and a woolen thread for a Vaisya, was placed over the left shoulder and under the right arm. Even after Savitri, he must study the Veda; must invoke the sun, morning and evening; and must lead a pure life. He must worship his food; eating it with concentrated mind. Tonsure was also practiced at Savitri. For women, the nuptial ceremony was sufficient. John, ch. 3: v. 5, says a man "must be born of water and the spirit," to reach heaven. The Hindus one thousand years before John, also used water in their religious rites. Did John copy them?

(40) Law of Manu, 4, Sec. 165.

Buddha's teaching could rise if he obeyed the law. Yet Buddha's punishment of the wicked is like that of Jesus, awful beyond belief; but Buddha relieved his hells somewhat by his doctrine of transmigration. Whence came that old belief, or in whose brain it was born, no one can truly tell. It is thousands of years older than Pythagoras. (41)

It was probably born in some old Hindu's brain; but Herodotus thought it came from Egypt. On closer examination ethnology carries us back beyond Egypt, and points to Asia as its birthplace. "The cradle of mythology and the language of Egypt," says Bunson, "is in Asia. Sanscrit, five or six thousand years ago, was brought by migrating Hindus from India and planted on the Nile, and there became the root, or foundation, of the ancient Egyptian tongue. We know this from the numerous Sanscrit words used by the Egyptians." Such exact and wholesale copying is never accidental. Sanscrit was their mother tongue.

And with the language came also the belief in transmigration. But, like every belief and custom that is carried into new fields, changes and modifications slip in. So it was in this case.

The transmigration of the Hindu was a punishment or retribution for the sins committed in the body. For mortal sins the Hindu "passed a large number of

(41) Pythagoras was born in Samos about 582 B. C.

years through dreadful hells" (42); and afterwards was born as a dog, or pig, or goat, or bird. For theft he was born a rat, or insect, or crow.

The old Hindu belief was, that the soul that chiefly clung to vice was finally overtaken by retribution. But when its time of retribution was past, it again entered the goal for a new trial.

The Egyptian belief was that the soul, whether good or bad, traveled through a circuit of animals, fishes, birds, insects, etc., and that this "circuit of the soul" is performed every three thousand years. (43)

In short, transmigration in India was caused by sinful deeds: but in Egypt the soul transmigrated whether good or bad. Gotama found this old Hindu doctrine venerable with age and undertook its overthrow by preaching assiduously the doing of such actions as are righteous, by deed, word, and thought; that all conditions of the heart that are evil must be rooted out and destroyed (44); that whoever reached this exalted state was freed from the necessity of returning in the future into a mother's womb, and of being reborn into a new existence. Of course, transmigration is an ancient, exploded myth; but if it ever was visited upon the wicked as a retribution, is there any other or more effective remedy for it than

(42) Manu. 12, Sec. 54 and following.

(43) Herodotus 11:123. Manu 6, Sec. 61. Manu is pretty severe on a woman who violates her duty towards her husband; for she enters the womb of a jackal, and is tormented by diseases for her sin. Manu 6, 664.

(44) Vol. XVII, Sacred Books of the East, p. 112 to 114.

Gotama's sensible teachings? Moreover, if Jesus existed in the beginning (?), it does seem as if he ought to have interested himself to save Eve there in the garden; for thus both hell and transmigration—frightful dreams—would never have been heard of.

CHAPTER XXIV

Was it Resurrection or Was it Resuscitation?

Section 1. Here now we come to the parting of the roads. Buddha did not believe in a resurrection of *the body;* and he did not teach that wild and senseless doctrine. Neither did the Jews believe in it until after the book of Daniel appeared, shortly to be followed by Maccabees, which speaks of the dead being raised up unto everlasting life. (1) When Jesus came, he found that doctrine in the world, and he did not condemn it, but on the contrary he emphasized it, claiming that John the Baptist was Elias come back to the earth. (2)

But the question is this: Was Jesus' *mortal body* resurrected?

That has been a disputed question for now nearly nineteen hundred years, and the controversy is not yet ended. Millions of good people firmly believe that his body was actually resurrected; and other millions, equally as good, stoutly deny it.

(1) The book of Daniel was written about 166 B. C., and not, as Bible chronology has it, 606 B. C. Br. Ency., Vol. 6, p. 805, Edition 9, 2nd Maccabees 7, v. 9 to 36. Jos. Antiq. 18: 1, 3.

(2) Matt. 11: v. 14; Matt. 17: v. 10 to 12; Mark 6: v. 15 to 16. Of course the sect of Sadducees did not believe in the resurrection. (Matt. 22: v. 23; Luke 20: v. 27.) Neither did the Sadducees believe in angels or spirits. Acts 23: v. 8.

It is objected that if the body of Jesus, when taken down from the Cross, was in fact a pale, ghastly, rigid corpse, it could no more come back to life than any other dead body. And it is said, suppose his throat had been cut from ear to ear, or that he had been actually decapitated, and all his veins and arteries emptied of life's currents, could he resurrect himself? Did he resurrect himself, and, if not, who did? Or suppose the bones of his legs had been broken on the cross, as were the legs of the thieves, could he have walked until they had been set and bandaged and grown together again? How about that?

A healthy young man with abundant vitality, as I have heretofore shown, could survive the agonies of the cross two or three days, and sometimes even four days. Jesus was on the cross only about three hours, and was dead, as the soldiers thought, even before that questionable thrust of the spear. (3) In fact, John is the only person who makes that assertion.

Joseph of Arimathea may have believed Jesus was dead when he took his body from the cross, but he himself says nothing about it. It is said he brought some linen cloth with which to wrap it, as was then the custom of the Jews. (4)

That day there was enacted the most shameful spectacle ever witnessed on this earth, which brands for-

(3) John 19: v. 31 to 34. John is the only one of the four Gospel writers who says the side of Jesus was pierced by a spear.
(4) Mark 15: v. 23 and v. 53. John 19: v. 40.

ever with infamy those Roman soldiers, and the Jews who were the actors in the tragedy.

Right at the foot of the cross the soldiers are dividing Jesus' garments, and casting lots as to which shall win his seamless robe. (5) Here comes a procession of Jews, and they wag their heads and jeer as they pass by: "Ah, thou that destroyest the Temple and buildest it in three days, save thyself and come down now from the cross!"

But worse than all this, the learned of all Jerusalem, the chief priests and scribes, doctors of the law, are there; and they mock him: "He saved others, himself he cannot save"; "Let the King of Israel come down now from the cross, that we may see and believe." (6) Would it not have been better for the world if Jesus had actually come down from the cross, for even those Pharisees might then have believed on him?

If, as Luke alleges, (7) when they were mocking him in his agony he was able to say, "Father, forgive them, they know not what they do," then he stands upon a pedestal above every human being who preceded him. (8) Moreover, Jesus was not a cruel man; and if those Jews who nailed him on that cross

(5) John 19: v. 23 and 24; Matt. 27: v. 35.
(6) Mark 15: v. 29 to 31; Matt. 27: v. 39 to 43.
(7) Ch. 23, v. 34.
(8) Some of his followers are equally devoted, as witness Bishop Cramer, who was burned at the stake. When the flames were consuming him, he was able to say to another sufferer: "Let us stand firm, brother, and we will kindle such a light in England today that the world will see it."

cry to him out of the pit, will he not have mercy? If he has the power, he surely will forgive them.

A man's mother is the first one to come to him in distress, and the last to leave him. It was so at Calvary. Jesus' mother was there; she had followed him from Galilee, and was at the sepulcher when the stone was rolled to its door. (9)

Her mother's heart was, without doubt, wrung with anguish while watching her son's agony on the cross. If the spear was actually thrust into his side, she may have seen the blood as it gushed from the wound.

Moreover, she with all those women who followed him from Galilee, believed him to be dead, if the record be true; for it is said they brought spices, intending to come back after the Sabbath and anoint him. (10)

SECTION 2. He was taken down from the cross probably sometime after four o'clock, probably a little later, on Friday afternoon. Joseph had visited Pilate, to beg the body; and when he obtained leave he bought linen (11) to wrap it in, and it may have been five o'clock in the afternoon, or even six o'clock. But exactly when that stone was rolled to that door, no human being can now truly tell. (12)

But if it was six o'clock when Joseph finished wrapping the body, and no signs of returning consciousness had appeared, that circumstance adds weight to the claim of those who insist that he was really dead.

(9) Matt. 27, 60.
(10) Mark 16: v. 1; Luke 24: v. 1.
(11) Mark 15, v. 46.
(12) Matt. 27, v. 60.

And every moment beyond that point of time gives strength to that supposition. It is all simply a guess as to the exact time when Joseph rolled that stone to the door of that sepulcher. But it was Friday evening, Nisan 4th (April, A. D. 33).

Great things had transpired in Jerusalem in the preceding twenty-four hours. Jesus had eaten the Paschal supper (13); Judas had betrayed him; Peter had denied him (14); the Scribes and elders had arrested him; Pilate, though repeatedly saying, "I find no fault in him," had cruelly scourged him.

And when that Jewish mob was clamoring, "Crucify him, crucify him!" the weak-kneed Pilate tamely yielded; and the best man ever born in Palestine was shamelessly nailed to the cross between two thieves.

Such a monument of infamy towers to the very heavens. Even if we say that Jesus was only a man, his Sermon on the Mount can never be surpassed. It is a perpetual benediction upon all mankind, and so it will remain forever.

Now if the record be true, all this suffering and ignominy on the cross might have been avoided if Jesus had so willed it. (15) For it seems as if he really did have it in his power to escape. He knew Judas to be a traitor. He knew the whole Sanhedrin was arrayed against him. He could have escaped in several ways. He could have gone back to Galilee. He might have found shelter in the wilderness. If he

(13) Luke 22.
(14) Luke 23: v. 1 to 5.
(15) John 10, v. 17 and 18.

could feed five thousand with "five loaves and two small fishes," could he not feed himself when and where he pleased? (16) Or did he have the brave example of those seven glorious Maccabees before him? (17) Or did, in fact, an angel from heaven come to give him strength and courage? (18) If so, it may have been one of the same angels that ministered unto him in the wilderness. (19) Or it may have been the angel Nanda, who fed Buddha when he was famishing.

But after all these questionable statements have been sifted, the great fact of the nailing to that cross stands out boldly, and unchallenged. The mournful sublimity of that innocent sufferer, on that cross, stands unimpeached and unimpeachable. It is a monumental fact; and there it will remain sure and steadfast until the elements shall melt with fervent heat. (20)

SECTION 3. But the *resurrection* of the *material* body of Jesus, stands upon a very different footing. Water, we know from universal observation, will run down hill. People will die—in fact they are dying

(16) Matt. 14, v. 15 to 21 and ch. 15, v. 32 to 38.
(17) Second Maccabees, ch. 7.
(18) This remarkable statement of Luke (ch. 22, v. 43) deserves observation. It is not improper to ask who told Luke about that story of the angel. The least that can be said of it is that there in the Mount of Olives Jesus wavered—else why does the angel appear, if the angel *did* appear?
(19) Matt. 4, xi. Nanda fed Buddha at the end of his long fast.
(20) 2nd Peter 3: v. 10.

all about us—and the proof is overwhelming that all will die.

Both of those cases are self-evident. They are of common observation, and happen every day in obedience to a law. But if we find that about nineteen hundred years ago, four men—Matthew, Mark, Luke and John—each wrote a book saying that in their day water ran up hill of itself, we at once discredit such a story. We pronounce against it, and a multitude of witnesses will not convince us, for the reason that it contradicts a law of universal observation.

And those same men—Luke, Mark, Matthew and John (21)—each wrote a book, and every one of them asserts therein that Jesus was crucified (that is not hard to believe), and was pronounced dead, was taken down from the cross, was wrapped with cloth, and placed carefully in a tomb. (22)

But there is no statement by Mark, or Luke, or Matthew, or John, that *anyone, as a guard, remained at that sepulcher that Friday night.* So closed the day

(21) Matthew and Mark were Jews. Luke is believed to have been an Italian. John, who wrote the fourth gospel, may have been John the Presbyter—and he may have been John, the son of Zebedee and Salome. This John, whoever he was, is the only person who makes any mention that the *spear* was thrust into Jesus' side. Matthew, Luke and Mark know nothing about that spear. John says Jesus was crucified in a garden; and in that garden was the sepulcher where Jesus was laid (John 19, v. 41); and John makes no mention of a guard at the tomb; neither does Luke, neither does Mark. The whole story of the *guard* at the tomb depends on Matthew.

(22) Neither Matthew, nor Luke, nor Mark seems to have heard of the myrrh and aloes (John 19:39 and 40). John is the only one *inspired* on *that* point.

of preparation. The next day, Saturday, being Passover, was a holy day with the Jews. *Nobody all that Saturday is watching that tomb.*

A chain, let us observe, is only as strong as its weakest link. And a link in that chain, just here, is broken. Or to be more exact, there are here two ends of a chain; or, if you please, two chains with no *connecting* link.

Now, let us see: Matt., ch. 27, says, "the *next day* that *followed* the day of preparation, the chief priests and Pharisees came unto Pilate, saying, 'Sir, we remember that deceiver said while he was yet alive, *after three days* I will rise again. Command therefore that the sepulcher be made secure, until the third day; lest his disciples come by night, and steal him away, and say unto the people he is risen from the dead.'" (23)

Pilate, it is said, told those Jews to go and set a watch and make the sepulcher secure. And we are told that they set a watch and sealed the sepulcher.

But what hour the *next* day did they set the watch? (24) Here is a great gap in the evidence; we are not told what *time* the next day, the chief priests and Pharisees visited Pilate; whether it was in the forenoon, or in the afternoon. All that is a matter of *guess* and surmise. Meanwhile the tomb is unguarded.

I have as much right to guess that it was in the

(23) Matt. 27: v. 62 to 65.
(24) Matt. 27, v. 62 to 66.

afternoon that the guard was set, as you have to say it was in the forenoon. It was *not* in the morning of the next day, or we probably would be so told. Nor was it in the evening. It was simply "the next day," and so the problem must remain forever unsolved. Syncope may have seized Jesus when suffering on the cross. That counterfeit of death has misled many, and may have misled those watching the crucifixion.

Moreover the soldiers on that watch were liars and bribe-takers, if the story told of them be true. They took a "*large* sum of money," it is said, and forged the lie that his "disciples came by night and stole him away *while they slept.*" (25) Matthew makes no comment about this alleged bribery; and only adds, "this *saying* is *commonly reported* among the Jews until this day." Neither Mark, nor Luke nor John seem to have ever heard of this interesting episode of the soldiers, and the stealing of the body.

Now I am not going to assert, that as no guard was sent until "the *next day,*" Jesus' body was meanwhile stolen. Nor am I going to insist that the body, before

(25) This whole thing lacks probability. Those were Roman soldiers, and for a Roman soldier to *sleep on guard* brought the penalty of death. Moreover, the words, "until this day," and probably verses 62 to 66, are an accretion (Matt. ch. 27). This story about the sleeping soldiers is a clumsy invention. Pilate would probably have crucified those soldiers had they been found sleeping while on guard. Matthew says, "The soldiers took the money and did as they were taught," that is they reported that they slept while on guard! There is not an instance like this in all Roman history!

the coming of the guard, regained consciousness and escaped. There is a possibility that syncope, or fainting terminated his suspension on the cross.

But I do assert, that if that mortal body ever regained consciousness and escaped from that tomb, there was plenty of time for it to escape between the hours that Joseph left it there, and the coming of the soldiers "the next day." Because there must have been from sixteen to twenty hours from the time the stone was rolled to the door of the tomb, and the arrival of the soldiers. And in those hours there was time enough for the disciples, if they saw fit, to remove the body, and to remove it without detection. Furthermore, there was time enough for Jesus to recover from a syncope, if that had given him the appearance of death. He could then escape without assistance. Or those "two men" which Luke mentions, may have assisted him. (26)

The guard of the soldiers not having been mentioned by either *Mark, Luke or John,* it looks like an accretion or interpolation. Or it may be that the others were not *inspired* just then, as to this particular matter. Moreover, it seems Jesus very shortly after being put in that tomb, made his escape from it and journeyed with some friends to Emmaus (27); and on his return, being hungry, he ate some fish and honeycomb (28), and traveled to Galilee. (29)

(26) Luke 24: v. 4.
(27) Luke 24: v. 13 to 16.
(28) Luke 24, v. 42.
(29) Matt. 28, v. 10.

This *Golgotha case* is the only one in all history where it is alleged that *three hours* on the cross proved fatal to anyone. Jesus probably had only swooned, and in the evening revived and escaped.

CHAPTER XXV.

The Miracles of Jesus' Appearance to the Disciples.

Section 1. The resurrection was promised to take place the third day; though Mark says "after three days." But Jesus was not in the tomb three days. It may be that he got out the very night he was put there. No one has ever told, or ever can tell, *just when* he left that sepulcher. (1)

He was put there on Friday afternoon or evening; and he was out very early Sunday morning; but how long had he been out when first seen? That is the question. Mark says, "Jesus was risen early the first day of the week." But Mark 8, v. 31, says he shall rise *after* three days. Who knows but that Joseph may have discovered some signs of life when wrapping him in that linen cloth? But it seems that a few hours in that sepulcher had so changed him that Magdalen took him to be the gardener. (2) The farthest stretch of time that he was in that tomb was twenty to thirty hours. What virtue in having him stay there three days? Is not that a feeble copy of Jonah in the whale's belly? Even Mark himself, in

(1) Matt. 17:23; Luke v. 22; Luke 8, v. 33; Mark 8, v. 31, says "after three days."
(2) John 20:15.

his vague statement, does not say that Jesus remained in the sepulchre three days.

If he had power to lay down his life and take it up again, could he not *resurrect* himself at any time? (3)

Matthew says: "There was a great earthquake and *an angel of the Lord descended from heaven* and came and rolled back the stone from the door and sat upon it." His countenance was like lightning and his raiment was white as snow. (4)

That angel understood the Aramean tongue, for it was the language of Palestine; and he spake to Magdalen and others, and told them to go quickly and tell the disciples that Jesus was risen and gone into Galilee, where they would find him. But Matthew was mistaken about that angel; for Mark says "as Magdalen and those others approached the sepulchre, they began to question who should roll away the stone. They looked, and behold it was *already* rolled away. Whereupon they entered the sepulchre, and found a *young man* clothed in a long white garment," who, seeing that the women were affrighted, calmed their

(3) John 10, v. 17 and 18.

(4) Matt. 28, v. 2; Mark 16, v. 2, and Mark 16, v. 9. Matthew ought to have told us *who informed him* that an angel came down and rolled that stone away. Luke 24, v. 1, says they came "very early" to the tomb. John says "when it was yet dark Magdalen came," etc. John 20, v. 1. But John is always wild.

Matt. 28, v. 1 to 7, ought to have given his authority about that angel. Neither Mark nor Luke, nor even John, in his wild extravagance of statement, mentions any earthquake; nor does any writer of history make any mention of an earthquake at that time; and yet Matthew says, "It was a great earthquake." He probably copied from those Hindu fables, Vol. XI, p. 116, S. B. E., where we are told that at the moment of Buddha's exit a *great earthquake* shook the earth (Fo Sho Sec. 2104).

fears and bade them say to his disciples: "Jesus is risen" and gone into Galilee. (5)

Trembling and amazed, those women fled from the sepulchre; and when Magdalen (of the seven devils) found the disciples, they were mourning and weeping and refused to believe her story.

In other words, they did not *believe* in the resurrection, though they had been often told about it. They believed Jesus to be dead beyond any earthly or heavenly help. Those disciples must have heard him repeatedly say that he must suffer death and be raised again the third day. (6) Still they did not believe it. How could they believe such an amazing story? No such thing had ever before happened in all this world; and nothing like it has ever happened since. They seem never to have heard of Bethany and Lazarus and his *four days of syncope* in the tomb, (7) nor did they believe that he would be raised the third day; otherwise they would not have stood aloof unbelieving, weeping and disconsolate. (8)

SECTION 2. Let us now see what Luke, the Italian, has to say about this matter. He tells the story of those women bringing spices to the sepulcher and finding the stone rolled away from the door; and that they entered; and, behold, *two men* stood by them in

(5) Mark 16, v. 8 to 12.
(6) Matt. 16, v. 21; Luke 9, v. 22; Matt. 17, v. 23.
(7) John 11, v. 32 to 44. John was not as honest as an Illinois clergyman, who, when pressed for his opinion about Lazarus' resurrection, replied, "I have often thought, brethren, that perhaps Lazarus was not quite dead."
(8) Mark 16, v. 10.

shining garments. The women were frightened and bowed their faces to the earth. Those men said: "Why seek ye the living among the dead? He is risen." (9)

When Magdalen told these things to the disciples, *"they seemed as idle tales and they believed them not."* Peter, to test the truth thereof, ran to the sepulcher, where he found only the linen clothes. (10) Those "two men in shining garments" had utterly disappeared. Whence they came or whither they went, or who they were, or what their mission to the sepulcher, no human being, for now nearly nineteen hundred years, has been able to tell.

Perhaps during all these centuries those angels in white garments have existed only in the towering imagination of that woman of the seven devils. (11)

John enlarges upon this story of Luke, and instead of two men in shining garments, they became, under his facile pen, *"two angels in white,"* one of them sitting at the head and the other at the feet where the body of Jesus had lain. (12)

Luke, as we have just observed, knows nothing about any angels whatever at the tomb. But John

(9) Luke 24, v. 5.
(10) Luke 24, v. 1 to 12.
(11) John 20, v. 12.
(12) John 20, v. 12, has "two angels in white." Matthew has only *one* angel (Matt. 28, v. 1), but that angel has "a countenance like lightning." Mark has but *one young man* in "a long white garment" (Mark 16, v. 5). Luke 24, v. 5, has *no angels* at the tomb, but he has *two men* in shining garments. Which of these four men was inspired? All those four conflicting statements cannot be true.

says *he ran with Peter* and, in fact, he outran Peter to the sepulcher. But John did not enter until Peter came up and went into the tomb, then John followed and they found the linen and the napkins; nothing more.

Here now follows this startling line: "As yet his disciples knew *not* the Scripture, that he must rise again from the dead." Yet Matthew (13) tells us that Jesus had preached that doctrine to his disciples, and Luke 9, v. 22, and Mark 8, v. 31, say the same. If John was inspired, did he forget his inspiration? (14) Jesus had been preaching, so we are told, more than a year about his death and resurrection, John no doubt being present. (15)

SEC. 3. Moreover, John himself, if he wrote the fourth gospel (16) mentions the miraculous about

(13) Ch. 16, v. 21.
(14) John 20, v. 9.
(15) Matt. 16, v. 21; Mark 8, v. 31; Luke 9, v. 22.
(16) John, the son of Zebedee, was an uneducated, clumsy, phlegmatic fisherman. There is no sure unimpeachable record that he was ever in Ephesus. Paul traveled up and down in Asia Minor, establishing churches for fifteen or sixteen years, and he makes no mention of John, the son of Zebedee. There were two Johns: John the Presbyter, and John the Fisherman. Ireneus, who wrote about 182 to 188 A. D., is the authority for John of Galilee being in Ephesus. He is also the one who insisted that Jesus was *fifty years old* at the time of the crucifixion (Ireneus vs. Heresies, Book 2, ch. 22, sec. 6). Ireneus was born 120 to 140 A. D. and died about 202 A. D. He believed that the Father, Son and Holy Ghost were *all equal* in the *trinity.*

Tertulian, the African, later came to the help of Ireneus, but he broke down his own evidence by saying that *John of Galilee* was banished to Patmos *after having been boiled in oil.* John the Presbyter probably wrote the Second and Third Epistles, wherein he styles himself the Elder. John of Galilee was not a Greek scholar. This whole question being in sharp dispute, I will only

Jesus. He says that Jesus turned water into wine; that he came down from heaven; and that Jesus was "before Abraham." (17) "He that hath seen me hath seen the Father." (18)

SEC. 4. There are some other incomprehensible things about this resurrection matter which now take place. The same day that Peter and John ran to the sepulcher and found it empty, two of the disciples went to Emmaus, a village about seven miles from Jerusalem; and while on their way Jesus joined them, so we are told, and went with them, and talked with them. They told him certain women had seen a vision of angels, which said that Jesus was alive; and when they reached the village they besought him to tarry with them. (19)

All this time those men knew not to whom they were talking; but at supper they recognized him, and "he vanished out of sight." (20)

Is it not surprising that those men did not notice the nail holes in Jesus' hands and feet? Besides, how could he walk *without limping?* His feet must have been very sore from the nail holes. Astonished at what had happened, they returned at once to Jerusa-

observe that the author of Revelations was gifted with a glowing imagination. John of the Fourth Gospel wrote theology, but *not* a gospel of love.

(17) John 1, v. 10 and John 2, v. 1 to 10; John 6, v. 38; John 8, v. 58.

(18) John 14, v. 9.

(19) Luke 24, v. 12 and 13.

(20) Luke 24, v. 31.

lem, where they found the eleven; and while talking to them "Jesus stood in their midst," and said, "behold my hands and feet; that it is I myself; handle me and see, for a *spirit* hath not *flesh and bones* as ye see me have." Still they did not believe. (21) Whereupon Jesus asked for meat, and they gave him a piece of broiled fish and some honeycomb, and he ate before them. (22) That spear thrust, it seems, had not injured his stomach. (23)

Jesus was, therefore, at that time *not a spirit.* He was flesh and blood, and had a *stomach,* and was *hungry,* and did eat; at least such is the narrative of Luke, and John indirectly corroborates him. (24)

At these gatherings, Thomas, one of the disciples, was absent; and when told of these things, said he would not believe them unless he could see the prints of the nails, and thrust his hand into the wound made by the spear. John now fixes this all up; wherein he says, eight days later, the disciples, including Thomas, were in a room, "the *doors being shut*" (25) and Jesus passed through those *closed doors* and stood in the midst of them and said: "Thomas, reach hither thy

(21) Luke 24, v. 39 to 43; John 20, v. 27. John says Jesus asked Thomas to thrust his hand *into his side.*

(22) This is to show, no doubt, that if there is to be a resurrection, it is to be a *bodily* resurrection. I am staggered at this; for if these bodies are to be resurrected and come back and people the earth again, the question of food and raiment will likewise come back, and it is the old strife over again.

(23) John 19, v. 34.

(24) The spear, while on the cross, had not injured *Jesus' stomach;* for we see here that he could eat.

(25) John 20, v. 26.

finger and behold my hands; thrust thy hand *into my side,* and be not faithless, but believing." (26)

The reader will notice that even after eight days the *nail holes were there,* and that wound in the side was still there, for doubting Thomas was told to thrust his hand into it.

Moreover, as the soldiers at the crucifixion had divided Jesus' garments among themselves, wherewith was *Jesus clothed* while wandering about the country from Jerusalem to Galilee?

It may be that those "men in shining garments" who were seen at the tomb, furnished him with proper raiment; but the record here makes no mention of his having on any apparel whatever.

(26) John 20, v. 24 to 30.

CHAPTER XXVI.

DEATH—OR SYNCOPE?

SECTION 1. It is a marvelous story that Matthew, Mark and Luke tell us, but in some things, as we shall see directly, they do not quite agree. John (1) tells us of the thrust of the spear, but he stabs his own evidence when he adds that "this was done" that not a bone should be broken (lest an old Mosaic law be violated) (2) John, however, *contradicts himself,* for he says Jesus was dead, even *before* the spear touched him. (3)

Upon the very point wherein we would like to be fully informed, John fails us utterly. He thinks some blood and water came from the pierced side; but of the severity of the wound he is discreetly silent. Jesus' death, as we have already said, after only *three* hours

(1) Ch. 19, v. 34.

(2) Exodus 12, v. 46, is an old rule concerning the Passover, and has nothing in common with the crucifixion. Neither has Numbers, ch. 9, v. 12. Psalms 34, v. 20, which is quoted to sustain the spear-thrust, says "many are the afflictions of the righteous, *but the Lord delivereth him out of them all.* He keepeth *all his bones:* not one of them is broken." But they would have broken his legs if he had not swooned. A lawyer who would quote authorities so foreign to the point would be laughed out of court. Yet there is a great and interesting question, and a trick and cheat is offered to show why Jesus' legs were not broken.

(3) John 19, v. 33.

on the cross, we may fairly doubt. (4) Suppose they had severed his head from his body, as the executioner did that of Charles I or Louis XVI; would we believe that he could place his head back again, and on the same day take a walk with those men to Emmaus? Decapitated, his veins would be empty; how then? Nor is that other foolish story that he was born of a virgin, necessary to his greatness. He was born, no doubt, and nourished and grew the same as any other boy in Nazareth.

His father, Joseph, was a carpenter, and Jesus assisted him.

This boy, by reason of his wonderful genius, rose above his humble parentage; and, after death, legends and fictions gathered thickly about his great name. John of the Fourth Gospel undertook to make him preexistent. But in asserting that he came down from heaven, he only copies, in diluted form, an old Hindu superstition, that Gotama, nearly five hundred years before, likewise came down from heaven to save the world.

SECTION 2. A copyist and imitator always goes beyond his original, and it is so with John; he wrote down audaciously that this Galilean boy made the world, and he says: "He that hath seen me, hath seen the Father" (5), "and without him was not anything made that was made." (6)

(4) Luke 23, v. 44; Mark 15, v. 25. Jesus swooned about the ninth hour; Matt. 27, v. 46 to 51.
(5) John 14, v. 9.
(6) John 1, v. 1 to 10.

This surpasses by far what is said of Buddha; for he was not able to *"make"* a world. But we are told that when he left his Hindu heaven to descend and become *incarnate* in his mother's womb in order to found the sublime Kingdom of righteousness, "this earth was made to shake and tremble, and was shaken violently." (7)

The Jews, it seems, honestly *disbelieved* that Jesus came down from Heaven. "We know Joseph, your father," said they, "and we know your mother; how is it then that you say 'I came down from heaven'?" (8)

Those Jews pushed him still farther. They said: "Is not this the carpenter, the brother of James, and Joses, and Juda, and Simon; and are not his sisters here with us? How is it then that you say 'I came down from heaven'?" (9) Moreover, Jesus never denied that Joseph was his father; and Luke (10) says "Joseph was his parent." Jesus never said that

(7) Vol. XI, Sacred Books of the East, p. 46 to 48. Those extravagant happenings at Buddha's incarnation had no doubt penetrated Palestine before John or Luke wrote, and they changed the programme somewhat. The Hindus were more advanced in ideas of this universe. For when Buddha became incarnate, we are told that *ten thousand world systems* quaked and trembled; that great lights appeared in all of them; that the blind received their sight and the deaf their hearing; the dumb spake and the lame walked; that in all the hells the fires were quenched. Of course I ought to state that John's extravagance about Jesus creating the world is, as I believe, no more truthful than the quaking of ten thousand world systems when Buddha became incarnate. Both are idle dreams; the imaginations of poets.

(8) John 6, v. 38.

(9) Mark 6, v. 3.

(10) Ch. 2, v. 41.

his mother was "overshadowed," and he never said a word about the angel Gabriel visiting her. Nor did he ever mention that flight into Egypt. (11)

Poor Mary! She no doubt led an honest, virtuous life, and as we have seen, she became the mother of several other children. She followed Jesus with a mother's love, to the cross, and for more than one hundred years after that event her name dropped completely from the memory of men. (12) In fact, no one up to this hour knows the time of her death or the place of her burial.

Maya, Buddha's mother, we must remember, was also overshadowed, but in Maya's case, *she dreamed a dream* that the Holy Spirit (Shing-Shin) descended and entered her side; and Maya's son was thence likewise "born to save the world." (13) But Maya dreamed her dream *herself,* five hundred years before Joseph dreamed that curious one about Mary and the Holy Ghost. Here now are two great religions, and both of them start in the mysterious shadowland of *dreams.*

But the Hindus did not dishonor the name of Maya as did the Hebrews the Nazarene Mary: they did not

(11) Matt. 2, v. 13.
(12) Acts 1, v. 14, is the last mention of Mary.
(13) Luke 1, v. 26, Fo Sho, Varga 1; also Vol. 10, Sacred Books of the East, p. 123. Vol. 19, S. B. E., page 19. I wish to say before I forget it, that I do not believe that the angel Gabriel was actually sent to Mary. Nor do I believe that the Holy Spirit (Shing-Shin) came to Maya on a white elephant; nor is it probable that gods and angels danced for joy when Buddha was born. Vol. 10, p. 123, S. B. E.

wait two or three hundred years and then, in substance, say that Buddha was an illegitimate.

As to that matter, it is only necessary to add that the church of Rome, after a long waiting, proceeded to make Mary, the Nazarene mother of Jesus, a very great personage. But that church has never answered if

"In Adam's fall, we sinned all,"

why that stain of sin did not follow the *ancestral tree* down to Mr. Joachim, and Anna, his wife, the *father* and *mother* of Mary, and from her to Jesus.

SECTION 3. A great name is a great light, illuminating and immortalizing the country and the age in which it appears. It was the unsurpassed genius of Jesus that made Galilee famous—nay, immortal—and rescued the name of Mary from her unmarked grave. Who would know, or care to know, of Pilate and Caiphas and the bloody finger-marks of the Sanhedrin, if it were not for Jesus? We would know very much less about Athens and Greece if Demosthenes and Plato had never been born.

But if the Sermon on the Mount ever becomes the lode-star of the nations, it will enfranchise all the people, everywhere, and when that day comes, the fabled golden age will have arrived. The period of Jesus will then surely be, if it is not already, immortal. But I must hasten on and answer carefully this question: Was Jesus resurrected?

The record does not give full and complete particu-

lars, and in fact, it is somewhat conflicting; for instance, I have shown that Matthew says there "was an angel at the tomb?" But Mark, it seems, was inspired differently, and says "it was a young man." Luke disagrees with both of them and tells us there were *two men* at the tomb in *shining garments*. John, always wild, and drawing upon his imagination for the facts, says there were two angels, clothed in white. (14)

Now here are four persons writing about the resurrection; but neither of them *saw* Jesus when he came out of the tomb. They were not eye-witnesses to that marvelous event; their evidence, therefore, is *hearsay* only; and no one of them seems to know exactly when that stone was rolled away. Nor do they tell from whom they learned these strange things. Now if we bear in mind that Joseph, who wrapped Jesus' body, was his friend, he may have noticed signs of life, for we have seen that he had been only *three* hours on the cross; and there is a very strong probability that Jesus had only fainted or swooned. In truth, a syncope is sometimes so severe and lasting that the heart seems to stop its beating; in fact, its beating cannot be detected; there is no pulse whatever; respiration is entirely suspended; the brain no longer acts; there is entire loss of sensation and volition. The body lies

(14) Matt. 28, v. 2 to 5—an angel.
Mark 16, v. 5—a young man.
Luke 24, v. 4—two men in shining garments.
John 20, v. 12—two angels in white.

rigid and cold; and is pronounced dead. It can be pricked or cut with a knife, and it will not bleed. There is no heart-beat.

There have been cases—numerous ones—where all the appearances of death were as plain as that just stated; and yet the person after many hours of apparent death, has revived. It was *not* a resurrection; it was resuscitation.

Jesus was not long enough on that cross to kill him. Three hours' suspension thereon, for a young man in good health, were not sufficient. The thieves at the end of that time were *still alive:* Jesus was young, he was temperate, he was healthy, and probably could have lived two or three days on that cross. (15)

Pilate, who was familiar with crucifixions, "marveled" that three hours had ended Jesus' life.

SECTION 4. There could not have been any sudden rupture of the aorta to cause death; for in that case the blood would have spouted out of the mouth and nose; and there would somewhere have been some mention of it.

That he was in agony there is no doubt; then syncope seized him and he was taken down for dead; and after awhile he regained consciousness and escaped

(15) Mark XV, 44. I have shown, heretofore, that persons much longer on the cross have been revived. Josephus, Vita, 75, Herodotus 71, 194. In section 3, ch. 31, I have shown that Nicodemus believed Jesus was alive, and he sent men into the woods to search for him. Truly he was alive and had gone to Galilee. Matt. 28, v. 7.

from the tomb, either alone or with the assistance of those men (16) in white garments. (17)

I must here caution the reader to remember that neither Matthew nor Mark nor Luke knows anything about the incident of the spear thrust. If Jesus was in the clutch of syncope, he would not cringe or flinch, even if pricked by the point of a spear. Now if it be true, as John says, that Jesus could lay down his life and take it up again (18), why need he wait three days? Was it because Jonah was three days in the whale's belly?

I can believe that he came forth himself alone without help from that sepulcher, because the weak and flimsy *hearsay evidence* does not convince me that his body was dead when put there. Neither Joseph nor Nicodemus says a word about this placing of the body in the tomb. Nicodemus did not believe Jesus was put in that tomb. (19)

Paul, we are told, was afterwards stoned by the Jews of Antioch and Iconium until they supposed they had killed him; and they carried him out of the city for dead. But a swoon, or syncope, saved him. He was resuscitated; and the very next day was able to travel. (20) The disciples, in Paul's case, were the men in white garments who rendered him assistance.

Is it true, as claimed, that Jesus descended from

(16) What is the use of trying to make us believe the *angels* were there, when those two men were there instead.
(17) Luke 24, v. 4.
(18) John 10, v. 18.
(19) See Sec. 3, ch. 31, post.
(20) Acts 14, v. 19 and 20.

Heaven, to make intercession for man and reconcile him to his maker? Or is that a weak imitation, or copy, of that old Hindu legend, in the Punjab, and on the Ganges, centuries before either Buddha or Jesus was born? whereby Agni, the God of Fire, to befriend man, descended, it is said, from his blest abode and became the messenger and mediator between God and man. (21)

We must conclude, then, that syncope and resuscitation make a complete answer to the question of Jesus' resurrection.

(21) Max Müller, Sanscrit Lit., p. 462.

CHAPTER XXVII

Matthew and Luke Take the Stand.

Section 1. If the four gospels prove anything as a record, they furnish some evidence that Jesus' mortal body, somehow, got out of or was assisted out of that sepulcher.

True, such evidence, on a trial of a similar claim in court today, would not justify a verdict and judgment in its favor. But we cannot go back nineteen hundred years and correct the record, or add to it. We must take it as we find it. There are some things about Jesus which we will not question. He was no doubt born and lived in Nazareth of Galilee. That he lived and grew from childhood on to manhood, as did the other boys of Nazareth in his day and time, is no doubt also true. Such things are usual; but it is the unusual and the marvelous which we are here to examine.

We find Jesus mentioned as a carpenter, and as the son of Joseph, the carpenter; and his brothers and sisters are likewise mentioned. (1) Now all of these things stamp him beyond dispute as only a man. But he is religious, intensely religious. So, likewise was

(1) Mark 6, v. 3.

John the Baptist, the predecessor and teacher of Jesus; but John being *decapitated* (2) could neither be resuscitated nor resurrected.

Here now we face a problem vastly more difficult to credit than that of the resuscitation and exit from the sepulcher. Let us assume and believe, if possible, that Jesus' mortal body, of itself or with the help of those "men in shining garments," actually came forth from that tomb. He was hungry, and it is said did eat a broiled fish and some honeycomb, and later he ate and drank with his disciples. Now if he did all those things, they show that his *flesh and blood body* was able to travel about; and that like any other mortal body it required nourishment and received it. (3)

But we are staggered, and utterly discredit John 20, v. 26, wherein he states that the disciples "being within, and the doors being shut," Jesus came and stood in the midst of them. (4) They were "doors," not curtains; how then could Jesus thrust his mortal body through those "closed doors?" The statement must be untrue; for it contradicts a universal law.

Yet if the above taxes our credulity, how shall we ever scale the dizzy heights and frowning cliffs just before us?

(2) Mark 6, v. 25 to 27.

(3) Luke 24, v. 42 and 43; Acts 10, v. 41, says that Jesus "did eat and drink after he rose from the dead."

(4) This extravagance and nonsense, as I have said before, was probably copied by John from that told of Buddha "passing through stone walls." (Vol. XI, p. 214, S. B. E.) Both stories are utterly unbelievable and false.

I shall now proceed to call some witnesses as to what happened after the exit from the tomb.

* * * * * * * *

Mr. Matthew, please take the stand.

Question. Is your name Matthew?

Answer. Yes, sir.

Question. Did you ever see Jesus, the son of Joseph, the carpenter: and, if so, where?

Answer. Yes, sir; I saw him while I was collecting taxes, by the sea of Galilee. (5)

Question. Did you afterwards make Jesus a great feast where a large company of publicans and sinners sat down with him, at the table? (6)

Answer. That is so written.

Question. You gave Jesus a feast after he had appointed you a disciple?

Answer. That is so written.

Question. Did you write that document called "Matthew" in the New Testament?

Answer. Tradition says that I wrote it. (7)

Question. Is it true, as you say in chapter 28, verses 5 to 7, that the angel told Magdalen that Jesus had risen from the dead, and had gone into Galilee?

Answer. That was the *tradition* when I wrote.

Question. Did you see that angel?

Answer. No, I did not see the angel.

(5) Matt. 9, v. 9.
(6) Luke 5, v. 29.
(7) There is no certain proof that Matthew wrote the Gospel which bears his name, but I have here given him the benefit of a doubt.

Question. Then how did you know that the angel told Magdalen those things?

Answer. Well, that was the *rumor* and *tradition* among the people.

Question. Matthew, you say that Jesus himself met Magdalen and others near the tomb; and that he told them to have his brethren go into Galilee, where they would see him. (8) Is that true?

Answer. That was the rumor and the report there in Palestine.

Question. Do you mean to tell me, sir, that you wrote your Gospel on rumor and report?

Answer. There were a great many curious stories flying about, and I wrote down such things as I heard.

Question. Did you write your Gospel on rumor?

Answer. I wrote down what I heard.

Question. Matthew, you say that the eleven disciples went into Galilee, to the mountain where Jesus had appointed, and when they saw him, some doubted. (9) Why did they doubt?

Answer. Well, they did not believe it was Jesus whom they saw. Else why should they doubt?

Question. Matthew, you say (10) an angel descended from heaven and rolled the stone from the door of the sepulcher. Is that true?

Answer. Well, that was a saying among the people.

(8) Matt. 28, v. 9 and 10.
(9) Matt. 28, v. 16 and 17.
(10) Matt., ch. 28, v. 2.

Question. Did you, Matthew, see that angel descend from heaven which you say rolled the stone from the tomb?

Answer. I did not see him.

Question. Who told you about that angel?

Answer. I heard that Mary Magdalen said she saw and talked to the angel. (11)

Question. Did you see Jesus put into that tomb?

Answer. I did not see him put there.

Question. Did you see Jesus get out of the tomb?

Answer. I did not see him get out of the tomb.

Question. Were you among the disciples when "the doors being shut," Jesus came through those doors and stood in the midst of them? (12)

Answer. I never heard of that or I should have written about it. I know nothing about that.

Question. Matthew, why did you not write something about the ascension of Jesus into heaven?

Answer. Such a thing was not an article of faith when I wrote. I had never heard of it when I wrote.

Question. But, sir, that was and is a very important matter. Why were you silent about it?

Answer. Some people possibly might have heard of it, but I had not. I should have written about it if I had heard of it.

Question. Matthew, do you claim that you were *inspired from heaven* to write your Gospel?

Answer. *I never claimed that I was inspired.* I

(11) Matt. 28, v. 1 to 7.
(12) John 20, v. 19.

simply wrote down what was told me. There was no such thing as inspiration when I wrote.

Question. Please state what you know about Jesus' ascension into heaven?

Answer. I did not witness his *ascension,* and I know nothing about it, or I should have written about it.

Question. Do you, Matthew, know whether Jesus' ascension took place in Galilee or in Bethany, a little village about two miles from Jerusalem?

Answer. I know nothing whatever about Jesus' ascension or I should have written about it.

Question. Were you, Matthew, present in Gethsemane when Simon Peter cut off Malchus' ear? (13)

Answer. I was not there.

Question. In your Gospel you say: "Then all the disciples forsook Jesus and fled." (14) What made them run away. Why forsake him?

Answer. There was a multitude against him. (15)

Question. Did Jesus run away?

Answer. No; but he might have escaped.

Now, Matthew, I brand that as a base, cowardly act, that all the disciples fled and left Jesus in the hands of that murderous mob. Had they stood firm they might have saved him.

* * * * * * * *

(13) John 18, v. 10; Mark 14, v. 47.
(14) Matt. 26, v. 56.
(15) Matt. 26, v. 47.

Mr. Mark, please take the stand.

Question. You wrote a Gospel, did you not?

Answer. Yes, I wrote one, sir.

Question. Matthew says there was an angel at the tomb; and that the angel talked to Magdalen and others. Now, Mark, please tell us all you know about that matter.

Answer. Well, Matthew is wrong. It was not an angel at all. It was that *young man* (16) clothed in a *white garment.*

Question. Matthew says an angel came, rolled back the stone from the door of the sepulcher; Mark, please give us your version of that matter.

Answer. I think it was that *young man clothed in white* that rolled the stone away. (17)

Question. Mark, please tell us if you know absolutely that it was that young man, and not the *angel,* who rolled the stone away.

Answer. What would be the use of sending an angel way down from the skies to do such a little thing as that? Could not that young man roll away the stone? A man rolled it there; and that young man no doubt rolled it away. (18)

Question. You are sure, are you, Mark, that there was only *one* young man at the tomb when Magdalen came there that Sunday morning?

Answer. I never heard of but *one,* and I am sure I am right. (19)

(16) Mark 16, v. 5.
(17) Mark 16, v. 5.
(18) Mark 16, v. 5.
(19) Mark 16, v. 5 to 8.

Question. But Luke says (20) there were *two men in shining* garments at the sepulcher; how is that?

Answer. I say, as I said before, there was *only one man* at the tomb when Magdalen and those other women came.

Question. How is this, Mark, that you are contradicted by John (21), who states that there were *two angels in white* at the tomb when Magdalen came?

Answer. John is always extreme. He says Jesus made the world (22), and it is a wonder that he had not said *ten* angels instead of two, that were at the tomb.

Question. Mark, you say Magdalen and Mary fled from the sepulcher, trembling and amazed; neither said they anything to any man; for they were afraid. (23) Matthew contradicts you there, for he says those women "did run *to bring the disciples word.*" (24) And Luke (25) also *contradicts you,* and John (26) is against you; for he says there were two angels in white and the angels talked to the women.

Answer. They wrote after I wrote, and while they don't agree with me, they do not agree with each other; for John (27) says there were two angels, and Luke (28) insists there were *two men* at the tomb, and

(20) Ch. 24, v. 4.
(21) Ch. 20, v. 12.
(22) John 1, v. 10.
(23) Mark 16, v. 8.
(24) Matt. 28, v. 7 and 8.
(25) Ch. 24, v. 22 to 25.
(26) Ch. 20, v. 12.
(27) Ch. 20, v. 12.
(28) Ch. 24, v. 4.

Matthew (29) says there was *one angel,* and an earthquake; and there was neither angel nor earthquake.

Question. Do you, Mark, claim that you were *inspired* to write your Gospel?

Answer. No, I never claimed any inspiration; there was no such thing in my day.

That is all, Mr. Mark, for the present.

* * * * * * * *

Mr. Luke, please take the stand.

Question. Did you write a history of Jesus' ministry and crucifixion, and the placing of his body in the sepulcher, and its disappearance therefrom?

Answer. Tradition has it that I did.

Question. Now, Luke, you have stated in chapter 24 that on Sunday morning, when those women came bringing their spices, they found the stone *already rolled away* from the sepulcher; and Matthew says an angel descended from heaven and rolled that stone back and sat upon it. Please tell us all you know about that interesting matter.

Answer. There were "two men in shining garments" (30) at the sepulcher; but no angels were there. I know nothing concerning the angels which Matthew says descended from heaven and rolled away the stone from that tomb. (31)

Question. But Luke, you yourself say "that cer-

(29) Ch. 28, v. 2.
(30) Luke 24, v. 4.
(31) Matt. 28, v. 2.

tain women there *saw a vision of angels,* which said Jesus was alive." (32) How about that?

Answer. Well, there was *a tradition floating about* that Mary Magdalen saw certain strange objects, which she took to be angels. (33)

Question. Mr. Luke, please state whether you ever saw Jesus in the flesh, and if so, when and where you saw him.

Answer. I never claimed to have seen him. "Many" had undertaken to set forth the things believed among us, and "delivered unto us by eye-witnesses," and so I set forth *my understanding* of the matter. (34)

Question. Then, Luke, you do not claim that the things about which you wrote were witnessed by you?

Answer. No, sir, I did not witness them; and I never claimed that I did. I simply set forth the *early belief* of the followers of Jesus.

Question. It was the *belief,* then, was it, that after the sepulcher was found empty, Jesus could and did walk about the country, that he had flesh and bones, and an appetite and did eat? (35)

Answer. That certainly was the *belief* when I wrote.

(32) Luke 24, v. 23.

(33) Marcion wrote a Gospel about the time of Luke and he says that there were "two men in white clothes" at the sepulcher. Some say that Luke copied largely from Marcion. We will see about that further along.

(34) Luke 1, v. 1 to 3.

(35) Luke 24, v. 29 to 43.

Question. Do you, Luke, claim that you were *inspired* when you wrote your Gospel?

Answer. I never claimed inspiration. I wrote down simply the *things believed* by Jesus' followers, in my day and time. (36)

Question. Luke, you say that they eat and drink in heaven. (37) How is that?

Answer. How could they live if they did not eat?

Question. Your heaven, then, is something like this present world?

Answer: Except that the wicked are in hell. (38)

Question. You say the righteous "eat and drink in heaven;" now will not the wicked in hell perish unless they also "eat and drink?"

Answer: I never thought of that. (39)

Question: Luke, you say (40) that there was darkness over all the earth from the sixth to the ninth hour at the time of the crucifixion. Is that true?

Answer. Yes, that is true.

Question. Now, Luke, that is false; absolutely false; for the Passover and crucifixion were at *the full of the moon;* and it is impossible for an eclipse of the sun at the full of the moon. The laws of the universe here flatly contradict you. An eclipse of the sun *can*

(36) Luke 1, v. 1.
(37) Luke 22, v. 30.
(38) Luke 16, v. 23.
(39) The Natchez Indians in Mississippi, answered that question much better than Luke. The good Indians, they said, would feast on green corn and venison and fish, and have plenty of blankets; the bad Indians would live, they said, on stinking fish, old crocodile legs, and have no blankets at all.
(40) Ch. 23, v. 44 to 45.

only occur at new moon. To produce an eclipse of the sun, the sun, moon and earth must be in a straight line. The moon must be interposed between the sun and earth. Eclipses of the sun must always come from the west. Now, Luke, what do you say to that?

Answer. Well, I am not an astronomer and did not know of such things when I wrote.

Question. But, don't you see, Luke, that the sun could only be darkened by an eclipse? and there was *no eclipse at the full moon,* and the Passover and crucifixion were at the full of the moon?

Answer. I wrote down only what people believed.

Question. Luke, in chapter 24, v. 33 to 51, you mention the meeting of Jesus and the eleven in Jerusalem; and his ascension at Bethany; but Matthew says (41) Jesus appointed Galilee as the place to meet his disciples, and that they met him there. How is it that you and Matthew disagree? You both cannot be right.

Answer. Bethany was the place of the ascension; not Galilee.

Question. But, Luke, you are contradicted by Mark, also. He says (42) that *Galilee* was the appointed place to meet Jesus' disciples. What have you to say about that?

Answer. I was told that the ascension was from Bethany.

Question. How soon after the crucifixion do you place the ascension of Jesus?

(41) Ch. 28, v. 7 to 10.
(42) Ch. 16, v. 7.

Answer. Within two or three days following the resurrection.

Question. Where do you say Jesus' ascension took place?

Answer. It took place in Bethany, about two miles from Jerusalem.

Question. Luke, did you write that work called "Acts of the Apostles?"

Answer. I am credited with it.

Question. In your gospel you have Jesus ascend within a day or so after the crucifixion; but in "The Acts" (43) he was, so you say, seen alive thereafter by the apostles *"forty days."* Please explain your contradictions made by yourself of yourself.

Answer. The Acts were written some years later and the tradition had changed.

Question. But which is right: did Jesus ascend from Bethany, as you say in your Gospel, in a day or so after the crucifixion; or was it forty days thereafter? (44)

Answer. I cannot tell.

Question. You say (45) "the moon will be turned into blood." Don't you know that that is all nonsense?

Answer. Well, that is what people believed in my day.

(43) Ch. 1, v. 3.

(44) Matthew and Mark send the disciples to Galilee, sixty-five or seventy miles distant from Jerusalem. Luke contradicts them flatly and says the ascension took place in Bethany, two miles from Jerusalem. See Matt. 28, v. 16; Mark 16, v. 7; Luke, per contra, ch. 24, v. 50 and 51.

(45) Acts 2, v. 20.

Question. And you wrote it down?

Answer. Yes, that was what the people believed.

Question. You say (46) Jesus "was taken up and a cloud received him out of sight." Please state how you know that.

Answer. It was *the belief* of the Apostles; I did not see it.

Question. But, Luke, how is it that no one of those Apostles utters a word about this ascension which you mention?

Answer. I cannot answer that. I do not know.

(46) Acts 1, v. 9 and 10.

CHAPTER XXVIII

John and His Curious Gospel.

Section 1. Some writers are so extravagant in their statements that we are led unwillingly to utterly discredit their whole story.

The author of the fourth Gospel is of this class. In his very first chapter he makes the extraordinary statement that Jesus made this world (1) and that God begat him. (2) He misled Paul into making the same wild, foolish statement (3); and many others since that day have followed John's false light. Moreover, John tells us that Jesus said: "He that hath seen me, hath seen the Father." (4)

Now, if it was John of Galilee, the fisherman of Nazareth, the son of Zebedee, who wrote the fourth canonical, he ought, being a Jew, to have known that Genesis says: "In the beginning God created the heavens and the earth." That statement is easy to believe, but when John tells us that a Nazarene boy, "who was subject to his parents," (5) and worked

(1) John 1, v. 10.
(2) John 1, v. 14.
(3) Hebrews 1, v. 2.
(4) John 14, v. 9.
(5) Luke 2, v. 51.

at the carpenter's bench, made the world, we stoutly dispute it.

Is it any wonder that the Jews asked: "Is not this the carpenter, the son of Mary, and are not his brothers and sisters here with us?" (6) Jesus' reply, "A prophet is not without honor save in his own country" was sensible and consoling. He did not reply: "I made the world," and we may well ask: if Jesus made this world, who made all the millions and millions of worlds around us? (7)

Another very improbable story, told by John, is that Jesus *turned or made some water instantly into wine* of such fine flavor that the governor of the feast was highly pleased with it. (8)

Still another world-wide story told by John is that Jesus raised Lazarus, who had been dead four days—so long, in fact, that Martha, his sister, said: "By this time, Lord, he stinketh." (9)

Jesus approached the cave, or grave, and ordered

(6) Mark 6, v. 3.
(7) John 6, v. 42.
(8) John 2. John, it is said, wrote against Cerinthus, a Jewish philosopher and writer, who composed a gospel wherein he insisted that Jesus was not born of a virgin, but was the son of Joseph and Mary, the same as their other children. Cerinthus was born about 70 years A. D. and wrote about 120 to 140 A. D. It is said that John, while in a bath, saw Cerinthus and leaped out and ran away. He claimed that Cerinthus was a heretic. Irenæus makes this statement of the incident of the bath, but Irenæus himself is often carried away by his prejudices.

But I have always questioned whether John, the ignorant, clumsy fisherman, was capable of such a task. Whoever was the author of the fourth gospel, he contradicts the virgin story of Matthew. (Matt. 1, 18 to 25) and (Luke 1, v. 26 to 36.)
(9) John 11, v. 39.

a stone which had been placed upon it, to be removed. Then Jesus prayed, and immediately thereafter he cried with a loud voice: "Lazarus, come forth!" and Lazarus, it is said, walked out of that grave, bound hand and foot, with his grave clothes on and his face bound with a napkin.

Here, now, is a world-famous transaction, and neither Matthew, nor Mark, nor Luke, all of whom are supposed by some to have been inspired, make any mention whatever of it. How is this? Is this true? or is it a bit of romance? If the raising of Lazarus ever happened, how is it that Matthew and those others knew nothing about it? It is more wonderful than anything which they tell.

Is not this whole story about Lazarus on a par with that told in the Protevangelium, or book of James (ch. 24), wherein it is said that when the young children were to be slaughtered by order of Herod, Elizabeth took her son John and fled to the mountains, and that a friendly mountain *opened and received them:* that Zacharias, because he would not disclose the hiding place of his son, was murdered on the footsteps of the temple, and that the roofs of the temple at the moment of his death *howled* and *were rent from top to bottom.*

The writer of this improbable incident, that a mountain opened and gave shelter to Elizabeth and her child, probably borrowed it from an old Persian myth, where, in a "war of religions," a friendly mountain broke loose and slid down into the plain, thereby shel-

tering the Iranians from their victorious enemies. (10) The Persians call their mountain Mount Madofryad, which means "came to help."

SECTION 2. John as a novelist or writer of fiction would have been a great success, but as a writer of gospel truth he is a miserable failure. Listen to his extravagance: The disciples, we are told, were assembled in a room, the doors being shut, for fear of the Jews; Jesus came and stood in their midst and spoke to them. (11)

And, lest he will not be believed, John tells us that eight days later the disciples were again assembled and the doors were again shut, and Jesus came and stood in their midst and said: "Peace be unto you." (12)

How could Jesus' body pass through those closed doors? How can one solid body pass through another solid body? And it was a solid body, for Thomas thrust his hand into Jesus' side. (13) The only way that I can account for this is that John had probably read the fable, or falsehood, that Buddha could pass through a stone wall, and could walk on water as if on solid ground. (14)

(10) See Whitney's *Zoroaster, the great Persian; His life and teachings,* etc., page 133, ch. 14.
(11) John 20, v. 19.
(12) John 20, v. 26.
(13) John 20, v. 27.
(14) Vol. II, Sacred Books of the East, p. 214 and 215, may have misled John, for there we are told that if one should desire to exercise the different Iddhis, he must fulfill all righteousness. He must not drive back ecstacy of contemplation, etc. He then could become visible or invisible; he could go without stopping at the further side of a wall, or fence, or mountain. Not only that,

It is possible that John did not believe that Jesus' mortal body could arise in the air and go up into heaven. On that point Luke is emphatic—he says Jesus was *carried up there,* but fails to tell who or what carried him up. (15) Such a story told today would not be believed. John's last words in his gospel tell us that he was at the sea of Tiberias, and one morning after the crucifixion he saw Jesus standing on the shore.

John had gone back to his old business, that of a fisherman, and Jesus told him to cast his net on the right side of the ship and there was a great catch of fish, and Jesus then dined with John and others. (16)

A few words from Jesus about feeding his lambs and his sheep, and John closes his gospel. He has not a word to say as to what became of Jesus after that dinner, something that everyone would like to know.

But it is improbable that John, the fisherman, wrote that curious fourth gospel. It may have been John the Presbyter. For about the year 180 A. D., Theophilus, Bishop of Antioch, speaks of a gospel of John, but he does not say that the author of that gospel was an apostle. Moreover, John, the son of Zebedee, as heretofore stated, was a Jew; and John of the fourth gospel denounced the Jews as the children of

but he could travel cross-legged through the sky, or *walk on water,* as if on solid ground, etc.

(15) Luke 24, v. 51.

(16) John, ch. 20.

the devil. (17) He mentions the Jews as unbelieving. (18), and there was a division among the Jews (19); and when Jesus walked in the temple the Jews came round about him. (20) The law of Moses is spoken of as "your" law. And when Jesus talked to the people, the Jews took up the stones to stone him. (21)

Jesus walked no more openly when he learned that the Jews had taken counsel to put him to death. (22) The Jews took Jesus and bound him. (23) Pilate told the Jews that he found no fault in Jesus. (24) And Pilate hated the Jews, and wrote, in contempt of them, that world-famous, immortal superscription, and nailed it on the cross, "Jesus of Nazareth, the King of the Jews." (25)

Now if it was John the fisherman who wrote the fourth gospel, it is remarkable, at least, that he makes no mention whatever of Jesus' ascension. (26)

If John was a disciple, he seems to have known nothing about the ascension. (27) It is possible John

(17) John, ch. 8, v. 44.
(18) John 9, v. 18.
(19) John, ch. 10, v. 19.
(20) John 10, v. 23 and 24.
(21) John 10, v. 31 to 33.
(22) John 11, v. 53 and 54.
(23) John 18, v. 12.
(24) John 18, v. 38.
(25) Basilides, agnostic of Alexandria, wrote a gospel in which he set forth that Jesus was *not* crucified—that it was Simon of Cyrene (Luke 23, v. 26) who bore the cross and suffered on it.
(26) Ireneus, Bishop of Lyons, born 130 to 140 A. D. in Smyrna, Asia Minor, says John's gospel was written to confute the errors and blunders of Cerinthus. But Cerinthus was not born until 70 A. D. and he did not write until about 115 A. D. John was not alive then.
(27) Matt. 28, v. 16 and 17.

may have been one of the doubters, for some doubted.

SECTION 3. It must be noticed before we proceed further, that the first Jewish converts to the new faith did not cast aside the Old Testament. They had been taught that it was of divine origin. It was the holy book of their fathers and their grandfathers, and had been such for many generations. And to persuade the Jews to change their faith was as difficult as it would be now to offer a new and different gospel to the followers of the man of Galilee. Faiths are not easily changed, and there was no New Testament, as we have it at present, until about the last half of the second century. And, strange as it may now seem, Buddhist monks, or Essenes, for generations had been living on the western shores of the Dead Sea (near where John the Baptist appeared), and those Essenes became at once friendly to the *new religion.* In fact, centuries before Jesus came, Buddha had proclaimed the higher life (28), and had likewise preached the doctrine of punishment for the wicked. (28)

But Buddha had probably learned of this doctrine of heaven and hell from Zoroaster, for his pupils taught it to the Persians centuries before Buddha was born. (29)

But in one matter, at least, John did not follow the teachings of Buddha; for while the great Hindu

(28) Vol. 17, Sacred Books of the East, p. 125.
(28) Vol. 17, above, p. 100. See Ante., ch. 13, where this matter is treated at greater length.
(29) See chapter 10, *Life and Teachings of Zoroaster, the Great Persian,* by Loren Harper Whitney, of the Chicago bar.

speaks of ten thousand world systems, John in his gospel knows nothing of any other world than this one.

The transfiguration story which Matthew, and Mark, and Luke mention with much particularity, and which is very strikingly similar to the transfiguration of Buddha five hundred years before, is not even mentioned by John, although the three other gospel writers are careful to state that John was present on that mountain when Jesus talked to Moses and Elias. (30)

Without extending this chapter further, I will only add that the collection of writings now called the New Testament were not held to be holy or inspired until about the year 170 A. D.

Then commenced the formation of the church of Rome: and from that date to the present, the old and new testaments have been called, by some people, holy and inspired. (31)

(30) Matt. 17, v. 1; Mark 9, v. 28. Buddha's transfiguration, Vol. 11, Sacred Books of the East, p. 81 and 82 and p. 214.

(31) Rev. Dr. Davidson's article, "Canon," vol. 5, Br. Ency., p. 7.

CHAPTER XXIX

Examination of Luke Resumed.

Question. In the last chapter of your gospel, Luke, you say that Jesus, after leaving the tomb, had flesh and bones, and did eat, as other men do; and that he preached to his disciples; and then near the close of chapter 24, in verses 50 and 51, you say he led them out as far as Bethany, a village about two miles from Jerusalem, and lifted up his hands and blessed them; and it came to pass while he blessed them, he was parted from them and carried up into heaven.

Answer. Yes, I wrote that.

Question. Now, Luke, please tell us who it was or what it was, that carried Jesus up into heaven?

Answer. I do not know.

Question. Was it a chariot of fire, and horses of fire, such as Elijah had when he went up? (1)

Answer. I never heard that Jesus had any chariot, or horses of fire, to take him up.

Question. Do you know what the "Acts of the Apostles" say about the ascension? (2)

Answer. Yes, it says that when he had spoken to

(1) 2 Kings, ch. 2.
(2) Acts 1, v. 1 to 10.

his disciples "he was *taken up* and *a cloud received him* out of their sight."

Question. As Jesus went up two men in white garments stood by, did they?

Answer. I so understood it.

Question. Were they the same two men in shining garments that were at the sepulcher?

Answer. Possibly, but I do not know.

Question. It was Jesus' *mortal* body that went up, was it?

Answer. *Certainly,* it was his *crucified* body.

Question. Luke, did you know when you wrote that gospel, anything about the law of gravitation, whereby all bodies or particles of matter, everywhere in the universe, were and are attracted toward each other?

Answer. I never heard of such a thing; there was no such law in Palestine.

Question. Luke, you are mistaken. That law was in full force in Palestine, and Jesus' body was composed of particles of matter; and his body, like any other body of matter, was *held down to the earth* by that universal law of attraction of gravitation. How then do you say "he was carried up into heaven, and a cloud received him out of sight?" (3)

Answer. It was a tradition among the people of Palestine that "his body went up." I did not witness it, and in the very first verse of my gospel I say, "I write of the things which are most surely *believed* among us."

(3) Acts 1, v. 9.

Question. Then, Luke, all you really knew about Jesus' ascension, when you wrote, was from a tradition floating about among the people there in Palestine, was it?

Answer. Yes, it was a local tradition, believed mostly in Galilee.

Question. At the period of your gospel, you believed the earth to be flat, and that heaven was just a bit above it, in the sky, did you not?

Answer. Of course, everybody knew that the earth was flat and that heaven was just above it.

Question. You did not know, did you, that the earth was traveling through space at an enormous velocity?

Answer. Certainly not; the earth, when I wrote, was stationary and quiet.

Question. You mean to say that it had that appearance.

Answer. What else could I say?

Question. Well, suppose I should assert that at the time you say Jesus made his ascension, this earth was flying through space, and that, too, without wings, at a velocity of about sixty or seventy thousand miles an hour, or eleven hundred and thirty or forty miles a minute; what would you say to that?

Answer. I would dispute it. I would say that it was impossible. I am sure *it did not move then.* (4)

(4) The reader should notice that as the earth travels 68,000 miles per hour, it flies through space about eleven hundred and thirty-three miles per minute, that being a little more than twenty-two miles per second, or twenty-five times swifter than a bullet.

Question. Now, if heaven is just above the earth, and the earth is flying through space, as I have said, heaven must necessarily speed along with the same velocity, must it not, in order that good people may safely reach it?

Answer. In the first place, I do not admit that the earth moves, but if it does move, as you say, then heaven must move also, and must keep pace with it.

Question. Luke, did you know when you wrote your gospel that the sun was moving northward toward Lyra, and carrying the earth along with it, about three hundred millions of miles each year?

Answer. I never heard of such a thing.

Question. But suppose, Luke, that this earth does revolve on its axis every day, completely—does heaven revolve around it also, keeping pace with it so that any good people who may happen to die can reach it easily?

Answer. This earth does not revolve on its axis, for if so, all the waters in the rivers, lakes and oceans would spill out and fly off and become lost in space. (5)

Question. But assume that the earth does revolve on its axis, and that it is rushing rapidly through space, is heaven also rushing along by the side of it for the benefit of the saints?

Add to this the movement of the sun and the turning of the earth on its axis, and we are traveling through space more than forty times swifter than the fastest bullet.

(5) That was the old argument centuries ago, and held mankind in its remorseless grip for many generations.

Answer. Well, if the earth moves, as you say it does, then heaven must surely follow close by.

Question. Luke, you say that Jesus was *carried* up into heaven; please tell us who or what carried him up? (6)

Answer. I cannot tell how he was carried up, but that was the belief of the early Christians. (7)

Question. Do you not know that the atmosphere eight or ten miles above the earth is so excessively cold that if a man could be lifted that high, his breath would become labored and heavy, and the intense cold would freeze him stiff directly? How, then, could Jesus live up there in that worse than arctic region?

Answer. If it is, in fact, so bitterly cold up there, I do not see how he could live, or how they can keep warm in heaven.

Question. Luke, do you know that you (of all the millions of people who have ever lived) are the only one who says that "Jesus was *carried* up into heaven?"

Answer. That may be so, but the Jewish Christians in my day believed it.

Question. Suppose, Luke, that this earth, as here-

(6) Luke 24, v. 51.

(7) Mark, ch. 16, v. 19, makes only this brief statement: "After the Lord had spoken unto them (his disciples) he was received up into heaven, and sat on the right hand of God." Matthew makes no mention of the ascension whatever. The faith of the world in this matter, therefore, is pinned to the belief of a few ignorant Jews. It must be remembered that careful criticism of Mark closes his gospel at the eighth verse of his last chapter, and if that be true then the ascension is mentioned by Luke only.

tofore stated, turns on its axis, and that it travels around the sun once every year, and that its orbit or path is about five hundred and eighty or ninety millions of miles? There are two brothers, James and John, both good men: James dies in the month of May; you believe, do you, that *he goes up at once to heaven?*

Answer. Yes, I believe that.

Question. His brother John, also a good man, dies in the month of November; when the earth has traveled about two hundred and ninety millions of miles from where James "went up," how are those two brothers ever to be united? (8)

Answer. Well, I don't see, unless heaven travels around with the earth.

Question. Now, Luke, as neither Matthew nor John makes any mention about Jesus' ascension, it turns out, therefore, that although your words contradict and set at defiance the law of gravitation in this ascension matter, yet notwithstanding all this the faith of the world hangs suspended on your and Mark's unsupported words; is not that so?

Answer. I reply again that I simply wrote down

(8) A friend of mine, and a good man, too, when I put this question to him, had an easy way of its solution. "If it was I," he said, "I would just jump right back onto the earth and cling there until she swung around to May, and then I would hop off right where Jim went up." I told him he would have to be very quick hopping off, for he would be going forty times faster than a bullet. But even then he would be more than a hundred million miles from his brother. To be more nearly exact, he would be one hundred and fifty millions of miles from his brother Jim.

the *belief* of the Jewish Christians. I am answerable for no more than that. (9)

Question. Suppose, Luke, that the stars, or at least some of them, which we see in the sky, are worlds like ours, with oceans and continents, and rivers and climates and peoples: now, if Jesus is the only begotten son of the Most High, who is there to die for the sins of all those people; or are we of this earth the only wicked ones in all the universe? How is this?

Answer. Your question amazes me; how could or can anyone live up there on those little bright things in the air? Of course the stars are not worlds; they are only beautiful bright specks in the sky. (10)

Question. But, Luke, truly the stars are worlds; and some of them are larger than a thousand such globes as ours; and those worlds have mountains and rivers and lakes and oceans and continents and forests, and plains and atmospheres, and there is no doubt whatever but that they are *inhabited* the same as our globe. The moral law pervades the universe; sin is sin in those worlds, as well as here. To murder a man on Venus, or Mars, or Mercury is a crime as well as here. (11) Now, again I ask, if Jesus is *the only son of*

(9) Mark says: "Jesus was received up into heaven and sat on the right hand of God." (Mark 16, v. 19.) But the reader should be cautioned that the last eight verses of Mark are said to be spurious: Vol. 10, Br. Ency., title "Gospels," p. 801, 9th edition.

(10) The true and proper ending of Matthew is ch. 28, v. 8, and of Luke, ch. 24, v. 9; of Mark, ch. 16, v. 11. That was the belief of the early Christians.

(11) I believe the time is coming when we will telegraph to Mars and Venus. Sixty years ago who would have said that we could telegraph across the Atlantic?

God, is there imposed on him the sorrowful task of making atonement for all the peoples of all the millions of worlds about us? What think you? (12)

Answer. Your question reaches deep down. Of course, if there are such a vast number of worlds, it would seem as if Jesus could hardly follow the business of dying for each and all of them. It would wear him out.

Question. But philosophers and astronomers, after long and patient research, tell us that there are more *than three hundred and fifty millions* of stars or worlds (down to the twelfth magnitude), many of them vastly greater than this earth. Is it believable that this vast host are put there just for us to look at, when, as I have said, they have mountains and rivers and scenery and atmospheres similar to ours; what were they made for if not to be inhabited?

Answer. Perhaps their people did not sin.

Question. What is that? All that vast host of habitable worlds and not a sinner among them? Is this world of ours the only degenerate? What do you say, Mr. Luke?

Answer. I know nothing of any other world than this one. If the stars are worlds, it is wonderful, wonderful.

That is all, Luke.

(12) The number of stars visible to the naked eye exceeds fifty-five hundred. But with telescopes, *more than three hundred and fifty millions* can be seen! Our earth is only a very small star and like every human life; philosophers tell us that the stars are as much alive as trees or plants, and that they, too, will die in the long hereafter.

CHAPTER XXX

Apocryphal Miracles as Recounted in the Apocryphal Gospels.

Section 1. No statement of religious teachings in the first and second centuries A. D., is complete without some mention of what are called apocryphal gospels and apocryphal miracles. Those books which have been branded for centuries as apocryphal, I propose here and now to give a brief hearing, not only because it is just, but moreover they throw, as it were, side lights on many things stated in the preceding chapters.

At the close of the first century A. D. and well on into the second, many persons were busily engaged in writing of the things which were believed by the new converts of John the Baptist and Jesus of Nazareth. In his very first line Luke tells us that "many" before his day had undertaken to set forth the things most surely believed (1) by the followers of the new-born faith.

The following named books are branded "apocryphal" in the Protestant Bible, viz.:

First Esdras, written probably about one hundred and fifty years B. C.

(1) Notice that he only writes of the things "*most surely believed*" (Luke 1, v. 1). It is very doubtful whether Luke used the words "most surely" in the above sentence.

Second Esdras, written about eighty to one hundred years B. C. There is much fine writing in this last book, and Matthew and Luke must have been diligent students thereof. Jesus was likewise familiar with Esdras. (2)

Tobit, written long after the exile, has numerous angels (3), but *only one devil,* who has withal a sharp sense of smell. (4)

Judith is the story of a beautiful Hebrew widow, who deceived Holofernes, the Assyrian General, and finally murdered him in his tent. Thus was Judea, through the wiles and wickedness of a woman, relieved from an invasion of the Assyrians.

The chapters of *Esther,* in the apocryphal, are mostly made up of efforts of a Jewish queen to benefit her people. But *The Wisdom of Solomon,* written in the second century B. C., in Egypt, is a work of a far different character. Serious speculation makes its appearance; there is doubt and questioning. We are born, it tells us, at venture, and we shall be hereafter *as though we had never been.* "Our life," it says, "is short and tedious, and in the death of man there is no remedy, neither was there any man known to have returned from the grave."

Section 2. There is a dolorous train in *The Wisdom of Solomon.* "Our time," it says, "is a very shadow

(2) Ch. 7 and 8, 2nd Esdras; Matt. 7, v. 13 and 14; Luke 13, v. 24.
(3) Ch. 12.
(4) Ch. 6, v. 17.

that passeth away, and our end is fast sealed; there is no returning." (5)

There is a touch of modern thought, however, in *Solomon,* for we are told that "no torment shall reach the souls of the righteous," and their hope is full of immortality.

Here creeps in this abominable doctrine: "The Lord hath the care of His elect" (6). The devil also appears. Man, it is said, was created to be immortal, but through *envy of the devil,* death came into the world. (7) In truth whoever wrote *The Wisdom of Solomon* sounded the key-note of the New Testament. The righteous are said to be full of the hope of immortality, and shall judge the nations; but the ungodly shall be punished. (8) The book closes with a threat of wrath without mercy, to the ungodly.

Ecclesiasticus, or the Wisdom of Jesus, the son of Sirach, written 140 to 200 years B. C., contains many beautiful sentences, with much sage advice. To illustrate: "The fear of the Lord is the beginning of Wisdom." "The Lord is full of Compassion and Mercy; He forgiveth sins." (9)

And we are commanded to "be a father unto the fatherless." (10) If we strive for the truth unto death, the Lord, we are told, will fight for us. We are admonished to be sincere and not cultivate a

(5) Ch. 2, v. 1 and 5.
(6) Ch. 3, v. 9.
(7) Ch. 2, v. 24.
(8) Ch. 3, v. 1 to 10.
(9) Ch. 1 and 2.
(10) Ch. 4, v. 10.

double tongue. Shakespeare, in his play of Hamlet, catches his inspiration from chapter 6 when he says, "The friends thou hast and their *adoption tried,* grapple them to thy soul with hooks of steel." (11)

Chapter 12, v. 7, hardly comes up to the high standard of the Sermon on the Mount; for it tells us to "give to the good man, but help *not* the sinner."

Ecclesiasticus is filled with much sage advice, and many beautiful mottoes. One of the best is: "He that can *rule his tongue* shall live without strife." (12) "A thief," he says, "is better than a liar." (13)

The Book of Baruch is held to be apocryphal by Protestants, and deutero-canonical by Roman Catholics. In the very first verse, Baruch says he wrote the book in Babylon. "We are in our captivity," he says, "in a strange country; Israel is waxen old; had she walked with God, she would have dwelt in peace forever." (14)

But like many other old Jewish writers, Baruch has not even a hope in the long hereafter. He says the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness. (15)

Baruch held its place in the Hebrew canon for two hundred and eighty years after Jesus came, and was

(11) Ch. 6, v. 7.
(12) Ch. 19, v. 6.
(13) Ch. 20, v. 25.
(14) Ch. 3, v. 8 to 13.
(15) Ch. 2, v. 17.

read in public on the Day of Atonement, as a sacred, or inspired book. (16)

The Song of the Three Holy Children startles us at once with a statement so brazen that we turn it down as absolutely false. For how could Azarias and those other Hebrews, survive unsinged in an oven so hot with pitch and rosin and wood that the flames streamed up forty-nine cubits, burning the Chaldeans who fed the furnace, and yet not a hair of Azarias' head be singed.

But an explanation is attempted when we are told that *an angel came down into that oven* and smote the flames, and made it moist and comfortable. This whole story is simply a supplement to the book of Daniel (17) and both are truly apocryphal. (18)

Section 3. *The History of Susanna* stands on a different footing. It is the story of a faithful wife, whom two villains sought to beguile; and because she was true, they determined on her destruction. And she was only saved from death by putting the two witnesses apart and questioning them closely. At once their perjury was laid bare, the woman was saved and the villains were put to death in her stead.

In the history of *Bel and the Dragon,* Bel was a Babylonian idol, very costly, for each day he devoured forty sheep and great quantities of flour and wine. The king told Daniel that Bel devoured all that sub-

(16) Vol. 5, Br. Ency., p. 3.
(17) Ch. 3.
(18) Ch. 1, v. 23 to 27.

stance every day. At this, Daniel smiled and told the king that Bel was only clay and brass, and could not eat or drink anything. Wroth at this, the king called his three score and ten priests and said unto them: "If ye tell me not who this is that devoureth these things, ye shall surely die. But if ye can certify me that Bel devoureth them, then Daniel shall die." The king and Daniel then went into the temple, and the food and wine were brought, and the door made fast with the king's signet. "Tomorrow when thou comest," said the priests, "if Bel has not eaten all, we suffer death, or else Daniel has spoken falsely." The priests felt secure, for under the table they had a secret door, whereby they had entered and consumed the food and drink given to Bel. Now when Daniel had scattered ashes on the floor, the king and he departed.

During the night, the priests and their families entered by the secret door and ate and drank everything. In the morning the king and Daniel, finding the seal unbroken and the table empty, the king cried out: "Great art thou, O Bel; there is no deceit in thee."

Then Daniel laughed and pointed the king to the footprints in the ashes on the floor and showed him the secret entrance, where the priests and their families came in. The king at this grew wroth, and slew the priests, but delivered Bel and his temple to Daniel, who destroyed both.

The *First Book of Maccabees* is a book of wars, in which Judas (called Maccabees) was for a time the

general of the Hebrews. He fought valiantly, but was finally slain. Maccabees is a book of deception and treachery. (19) In this same Ch. 12, v. 9, which was written 114 to 150 years B. C., we find the first certain mention that the Old Testament is thought to be an *inspired* book. (20)

SECTION 4. *Maccabees Second* commences with thanks to God for the death of their great enemy, Antiochus. The new king, on learning of the great riches stored in the temple of Jerusalem, sends Heliodorus, his treasurer, to seize them. The *Lord of spirits,* to save the treasures, caused a great apparition of a horse with a terrible rider to appear; and the horse smote Heliodorus with his feet. Moreover, two young men of great strength and beauty scourged Heliodorus so violently that he fell to the earth and was borne away in a litter. (22)

If the reader is of a military cast of mind, chapter five, second Maccabees, will be a royal feast unto him. He will there learn of apparitions, the clashing of swords, the shaking of shields, the thrust of lances, and the charge of *battalions in the air.* This, it is said, was *seen* "for almost forty days." (23)

Chapter seven is a story of the heroic death of a mother and her seven sons, by infamous torture, be-

(19) Ch. 12, v. 48.
(20) Vol. 13, page 154, Br. Ency.
(21) Ch. 3.
(22) The Jews said it was the Almighty Lord that appeared and saved their treasure, ch. 3, v. 30. I think they were mistaken. It was a shrewd trick of an ancient Shylock more likely.
(23) Ch. 5, v. 2 and 3.

cause they would not eat swine flesh. The whole chapter may be simply the imagination of the writer, but it is noteworthy that it appears about the same date as the book of Daniel, where we get the first full mention of the *new gospel of the resurrection.* The Jews imported that doctrine from Persia or India. (24) Zoroaster had preached it centuries and centuries before either Daniel or Maccabees were dreamed of. The last two chapters of the work we are considering, furnish evidence of the Jewish faith, one hundred and seventy years B. C. They show us that the Persian belief, or Hindu belief, of the life beyond the grave, was slowly filtering into the depraved Jewish mind. But it was to be a *bodily* resurrection. (25) We are told that Razis, one of the elders of Jerusalem, in a fierce conflict with Nicanor's men, being wounded unto death, seized his own bowels and hurled them at his enemies, calling upon the Lord to *restore his bowels again,* then immediately he expired. (26)

The Prayer of Manasses, King of Judah. He was a captive in Babylon, and his prayer ought to have a place in every Bible. Manasses was suffering great tribulation as a helpless prisoner in a strange land.

(24) The legend of Daniel is nearly 700 years B. C. Ezekiel 14, v. 14, and Ezekiel 28, v. 3. The book of Daniel was written about 165 to 175 years B. C. But whence came this great consoling thought that mankind will escape the darkness and the eternal silence of the grave? It came from Persia. See Whitney's *Zoroaster,* p. 94 and 95.

(25) Ch. 12, v. 43 to 45.

(26) Ch. 14, v. 37 to 46, Second Maccabees.

He was loaded with chains, so that he could not lift his head. He confessed his multiplied transgressions, and humbly asked forgiveness for all his offenses.

I will simply add on this point that had I been present when the Canon was settled, I should most heartily have voted in Manasses' favor.

CHAPTER XXXI

The Apocryphal Gospel of Nicodemus Compared With the Canonicals.

Section 1. We turn now to some ancient writings, very similar to those of Matthew, Mark, Luke and John; and because they are extravagant about miracles, etc., they are ingloriously turned down. But nothing is more certain than that for the first one hundred and fifty years after Jesus' death, a great number of persons were engaged in writing histories of His time which they called "Gospels," and in those gospels they tell most marvelous things.

Some of those alleged gospels were written before, and some after the canonicals; but no absolute and unimpeachable date can be fixed for either class.

The Acts of Pilate or Gospels of Nicodemus are either copied from Matthew and Luke and others, or Matthew and Luke copy from Nicodemus. To illustrate: In chapter two, Jesus is brought before Pilate, and Pilate's wife sent to him saying: "Have nothing to do with that just man, for I have suffered much concerning him in a vision this night." Matthew, chapter 27, verse 19, quotes this word for word, except that he says Pilate's wife had a dream that *day* of him. Chapter 2, *Acts of Pilate,* tells us that Pilate

called Jesus to him and said, "Hast thou heard what they testify against thee?" Matthew (1) copies this: Pilate says, "Hearest thou how many things they witness against thee?" (2) When the Jews were clamoring for Jesus' crucifixion, Pilate said unto them: "It is not proper to crucify him; let him be whipped and sent away." Luke, chapter 23, verse 22, makes Pilate say of Jesus: "I have found no cause of death in him; I will therefore chastise him and let him go." In the Acts of Pilate, ch. 4, Nicodemus appears and entreats Pilate to be merciful, for he says: "Jesus is *a man* who has done many useful and glorious things, such as no man on earth has done, or can do," and he begs Pilate to dismiss him, and do him no harm. And Nicodemus adds, "If he is from God, his wonderful works will stand; but if from men, they will come to naught."

SECTION 2. In Acts 5, v. 38 and 39, Luke copies Nicodemus exactly; or Nicodemus copies Luke. Which one is the copyist? In chapter 6, Acts of Pilate, another Jew asked to be heard in Jesus' behalf. Pilate permitted him. "I lay for thirty-eight years by the sheep pool, at Jerusalem," said the man, "suffering a great infirmity. I was expecting a cure from the coming of an angel, who disturbed the water at a certain time. Whoever thereafter first descended into it was made whole of every infirmity." John, chapter 5, verses 2 to 10, says there were five porches at this "sheep

(1) Ch. 27, v. 13.
(2) Ch. 4, Acts of Pilate.

pool," and that the halt, the blind, and the withered, lay there waiting for the angel to come and move the waters; that whoever first, after the troubling of the waters, stepped in, was made whole. And John mentions this man who had lain there thirty-eight years. Nicodemus now tells the rest of this story in one quarter of the space of John. "Jesus finding a man languishing there, said, "Wilt thou be made whole?" The man answered, "Sir, I have no man, when the water is troubled, to put me into the pool." Jesus said unto him, "Rise, take up thy bed and walk," and immediately the man was made whole and took up his bed and walked.

Some other Jews, besides Nicodemus, interceded for Jesus. "I was blind," said one, "and he restored me to sight." "I was a leper," said another, "and he cured me by his word only,saying, 'Be thou clean,' and immediately I was cleansed from leprosy." Luke, in chapter 5, verses 12 and 13, tells this same story, but he uses sixty words as against thirty in Nicodemus. The story of the paralytic is told in Acts of Pilate in ninety-three words. Luke tells the same with no improvements, in two hundred and thirty-two words. The law of accretion in John and Luke, is here plainly evident. (3)

In mock trial before Pilate, Nicodemus tells us

(3) A story always gains on its travels. It took John exactly one hundred and sixty words to tell of this man waiting at the sheep pool. Nicodemus pictures the same story as well or better than John in fifty words less. Tertulian, the African, says: "John survived the ordeal of being boiled in oil." If that be so, it may have unbalanced John's mind somewhat.

(4) that a Pharisee stood forth and declared that a great company of infirm persons came from Galilee and the coast countries, and that Jesus healed them all. Then others of the Jews cried out, "Even demons are subject to him." Nicodemus (5) and Matthew (6) say that "Jesus healed one possessed with a devil." The Acts of Pilate (7) tells the story of Jesus "casting out a devil," just after he himself had been driven from Nazareth; and Luke (8) later on, copies Nicodemus almost word for word. (9)

After the crucifixion, the Jews, on learning that Joseph of Arimathea had begged and *buried* the body of Jesus, sought to arrest him and his accomplices; but they all fled except Nicodemus. Joseph soon after returned; whereupon the Jews seized and confined him in a chamber, where there were no windows, and they fastened the door and put a seal upon the lock and placed a guard there. (10)

Although he came to Jesus by night (11), Nicodemus must have been a man of courage and firmness, for we are told that in this exigency he faced the Jews boldly and expostulated with them.

(4) Ch. 7.
(5) Ch. 8.
(6) Ch. 12.
(7) Ch. 7.
(8) Ch. 4, v. 31 to 36.
(9) "Many" had written before Luke, and he ought to have given Nicodemus credit for this incident.
(10) Ch. 12, Acts of Pilate; Matt. 27, v. 57 to 59; Luke 23, v. 50 to 53. On the question of priority between Luke and the gospel of Nicodemus, there are many disputants on each side; and the absolute truth will probably never be known.
(11) John 3, v. 2.

Here now appears a miracle something like that in Acts 12, when Peter was released from prison by an angel. When the Jews ordered Joseph to be brought forth (12) from that dark sealed chamber, he could not be found. Yet we are told that the same seal, unbroken, was on the lock. The Jews did not believe the soldiers, and in the altercation which followed, the soldiers said: "You produce Joseph, whom ye put under guard in your own chamber, and we will produce Jesus, whom we guarded in the sepulcher."

Nicodemus all this time (13) believed Jesus to be alive, and he sent men into the mountains to search for him. They did not find Jesus, but found Joseph, who returned and related his extraordinary escape. He said Jesus entered that room and set him free. John (14) tells the same kind of a story. Jesus had then gone into Galilee.

(12) Acts of Pilate, ch. 13.
(13) Ch. 15, Acts of Pilate.
(14) Ch. 20, v. 26.

CHAPTER XXXII

More Apocryphal Miracles.

Section 1. The second century A. D. was replete with writers of Gospels of every grade, and each gospel, canonical and apocryphal, was filled with alleged miracles of the most extraordinary character.

An early gospel, written probably about the time of Luke, was the Protevangelium, or book of James. Now, while it is true that the Protevangelium has been branded as apocryphal, it is also true that it has a certificate of genuineness; for at the conclusion its colophon says: "I, James, wrote this history in Jerusalem, and when the disturbance was, I retired into a desert place, until the death of Herod, and the disturbance ceased." (1) Moreover, no one of the four canonicals has any colophon, nor can anyone tell when or where they were written.

One of the improbable things which James mentions is that Elizabeth, hearing that her son John was being searched for, took him and fled to the moun-

(1) He must mean Herod Antipas; for Herod the Great died the year before or the same year Jesus was born. James mentions the peculiar betrothal of Joseph and Mary. See ch. 5, ante.

tains; and that a friendly mountain opened wide and safely received them. Another is that when Zacharias was killed, his blood hardened into stone; and the roofs of the temples howled and were rent from top to bottom.

The gospel of Luke, which seems truly to have been made up from "many" older manuscripts, quotes liberally from the Protevangelium (2), but James mentions one thing which Luke utterly ignores; for James says that Mary, at the time of her conception, was only fourteen years old. (3)

Luke tells us (4) that Joseph and Mary reached Bethlehem; but James says when within *three* miles of that place her time drew near, and they were obliged to stop; and she was taken into a cave, a place used for the herding of sheep, and Jesus was born there. The gospel of the Infancy, written in the second century, and ascribed to Thomas, the doubter (5), mentions the taxing, and the journey, and the stopping at that cave. The Protevangelium (6) says they stopped three miles from Bethlehem.

Luke and the gospel of the Infancy here now contradict Matthew in the most explicit terms, for they assert that Jesus was taken to the temple in Jerusalem

(2) Luke himself mentions that "many" have written of these things before him. (Luke 1, v. 1.)
(3) Ch. 12, James.
(4) Ch. 2, v. 4.
(5) John 20, v. 24 to 28.
(6) Ch. 18.

and was there circumcised on the eighth day after his birth. (7) And after the circumcision in the temple, Luke says, "Joseph and Mary *returned into Galilee,* to their *own city* of Nazareth." (8)

Now, if Jesus was taken to Jerusalem, as Luke describes, he was *not* rushed off to Egypt, as Matthew tells us. One or the other of these stories is surely false. Which one is true? We have been taught (at least I was) that "all scripture is given by inspiration." (9) Which one of these men was inspired in this matter? Two witnesses in court swearing to absolute opposites may both be false, but they cannot both be true.

SECTION 2. Neither John nor Mark nor Luke makes any mention whatever of the star which came and stood over the young child.

But Matthew tells us that the wise men from the East saw it and followed it. (10) And the book of James (11) mentions it as a very large star, outshining all the other stars in the heavens. Moreover, James divulges a secret of which neither of the canonicals makes explicit mention, though Matthew hints at it broadly. (12) But James (13) says Joseph believed Mary was to be *with child by an angel,* and that

(7) Infancy, ch. 5 and 6; Luke, ch. 2.
(8) Luke 2, v. 39.
(9) Holy men of God spoke, it is said, as they were moved by the Holy Ghost. (Second epistle of Peter, ch. 1, v. 21.)
(10) Matt. 2.
(11) Ch. 21.
(12) Matt. 1, v. 18 to 20.
(13) Ch. 14.

if he concealed her crime, he would be found guilty by the law of the Lord.

Is it not a curious circumstance that Matthew makes the birth of Jesus so great and important that a star moves through the heavens "till it comes and stands over this child?" (14) Then he sends the parents and child in hot haste off to Egypt, where they remain until the death of Herod. (15) Yet neither Mark, Luke nor John mentions a word about either the journey or the residence in Egypt. And Matthew gives as his sole reason for that journey that Hosea (16), a Jewish writer seven hundred years before, had said: "When Israel was a child, then I loved him, and called my son out of Egypt."

Leaving out the star story, and Hosea, Matthew's first chapter is mostly made up of Joseph's five dreams. First, he is in trouble about his wife, and an angel appears to him in a *dream,* and soothes him. (17) Then he is "warned of God in a dream, that they should not return to Herod."

Then after starting for Galilee, the angel of the Lord appears to Joseph in another dream (18) and bids him go to Egypt. Again after the death of Herod,

(14) Matt. 2, v. 9 and 10.

(15) Herod the Great died the year Jesus was born, that is, 4 B. C., and he is the one charged with the slaughter of the infants. But history makes no mention of the murder of the children, and while it is true that Herod murdered his sons and his wife, and was vile enough to kill the babes, yet it is not certain that Matthew is right in charging him with that awful crime.

(16) Ch. 11, v. 1.

(17) Matt. 1:20.

(18) Matt. 2, v. 13.

an angel of the Lord appears in still *another dream* (19) and tells him to take the child and his mother and go into the land of Israel. On reaching Israel, Joseph learns that Archelaus is king, and he is warned of God in yet *another dream,* and he goes and dwells in Nazareth. (20)

The thoughful reader will just here inquire who told Matthew about those *five dreams?* Joseph could not tell him, for Joseph had been in his grave a century when Matthew was written. Does it require inspiration to state a sober fact? Surely we can affirm that *dreams* are gossamer things upon which to build a great historical faith.

The gospel of the Infancy, written before or about the time of Matthew, may have somewhat misled him, for it says, "Joseph, being warned of an angel, fled into Egypt." (21)

No one of the canonicals mentions a word about the miracles which Jesus is said to have performed in Egypt; and I can only account for this on the theory that the alleged miracles are so astounding as to surpass belief.

On being carried in his mother's arms into a temple in Egypt, while he was a baby, it is said all the idols, big and little, fell down at his approach. A girl, white

(19) Matt. 2, v. 19.
(20) Matt. 2, v. 22.
(21) Infancy, ch. 9, says the wise men came from the East; according to the prophecy of Zoroaster. That star story, it seems, is an importation from Persia. Chapter 29, Gospel of the Infancy, says Joseph and Mary resided in Memphis three years.

with leprosy, on taking Jesus in her arms, was instantly cured. A young man, for some offense, had been changed into a mule; Jesus was placed on that mule's back, and at once the mule was transformed into the young man. (22)

Traveling in a desert place, Jesus caused a cooling fountain, it is said, to gush forth, to the great relief of the parched sufferers.

The Jewish instinct of trade seems to have been strong in Mary, for she cured Caleb, a sick boy, by giving his mother some of Jesus' swaddling clothes, in exchange for a beautiful carpet. The touch of the swaddling clothes, it is said, healed Caleb (23) instantly. But another woman, an enemy of Caleb, seized him and threw him into a well. Instead of drowning, Caleb sat calmly upon the surface of the waters, uninjured. His persecutor, the woman, by accident fell into the well, and instantly perished.

A young woman who had been long afflicted by Satan sucking her blood, was cured by wrapping some of Jesus' swaddling clothes about her head. Flames at once burst forth from these clothes, and so badly scorched the dragon that he cried out: "What have I to do with thee, Jesus, thou son of Mary? Whither shall I go?" Luke, in chapter 8, v. 28, quotes this dragon story, with this difference; that the devil, in Luke, begs to enter into some swine, and the swine perish by drowning in the sea.

(22) Ch. 10 to 20, Gospel of the Infancy.
(23) Ch. 27 to 34, Gospel of the Infancy.

Chapter 40 of the Infancy tells us that Jesus turned some boys into kids, and he said to the kids, "Come hither, O ye kids"; and they came. Then at a word he changed them back into boys. Later on, he could change water into wine, at least John so tells us. (24) One story is perhaps just as true as the other.

While Jesus was still a boy in Egypt, we are told that he raised a dead boy to life. Later he met a funeral procession bearing a young man to his grave. He came and touched the bier, and said to the corpse, "Arise," and the dead sat up and began to speak. (25) Why condemn the Infancy story and not also that of Luke?

Matthew makes no mention whatever of the length of time Jesus remained in Egypt; but the Infancy here comes to our assistance, and tells us that his residence there lasted three years. But Joseph, when he came near Judea, on his return, hearing that Archelaus was king, was afraid, and an *angel* appeared to him, and said, "O Joseph, go into the city of Nazareth, and there abide." (26)

SECTION 4. Nothing is mentioned of Jesus' boyhood in any of the four approved gospels, from his birth until he is twelve years of age. Then we catch one solitary glimpse of him (27), and he again disappears utterly, until his baptism, when he is about

(24) John 2, v. 3 to 10.
(25) Luke 7, v. 11 to 15.
(26) Ch. 26, Infancy.
(27) Luke 2, v. 40 to 54.

twenty-nine or thirty years old. (28) The gospel of the Infancy fills in this hiatus somewhat, and confirms Luke in his mention of the discussion with the doctors in the temple. But the Infancy goes beyond Luke, and tells us that Jesus went to school to Zaccheus, and from him to a more learned teacher. This last teacher, for some reason untold, raised his hand to strike Jesus, and it is said his hand instantly withered, and the master presently died. Moreover, it is said in the Infancy (29) that Jesus explained to an astronomer the number of spheres, and heavenly bodies, their triangular, square and sextile aspect; their progressive and retrograde motions, their size, etc. He explained to a philosopher, physics and natural philosophy, the powers of the body, its bones and arteries, and how the soul operates on the body.

The Infancy says that after the return to Nazareth, Jesus worked with Joseph, his father (30), as a carpenter; and when Joseph wanted anything longer or shorter, Jesus would stretch his hand toward it, and it instantly became the length desired; that Joseph having spent a long time in building a throne for the king of Jerusalem, made it short two spans, and he was greatly worried; so troubled in fact, that he went to bed without his supper. In the morning Jesus took hold of one side, and Joseph the other, and pulled, and the throne straightway came to the right dimensions.

(28) Mark 1, v. 9; Matt. 3, v. 13; Luke 3, v. 23.
(29) Infancy, ch. 48 to 53.
(30) Ch. 37 and 39.

(31) Jesus, it is said, concealed his miracles and devoted himself to the study of the law till thirty years old. The Infancy concludes in these words: "The end of the whole gospel of the Infancy, by the assistance of the Supreme God, according to what we found in the original."

(31) Is not this too much for sober belief? But did Jordan roll back its waters for the Israelites to cross? (Joshua, ch. 3, v. 16.) Did the winds and waves calm down at Jesus' rebuke? Did Buddha, when a great inundation surrounded the place where he lived, cause the water to recede at his words? (V. 13, Sacred Books of the East, p. 131.) Did Buddha walk on water? (Fo Sho Hing, p. 222, sec. 1551.) Did Jesus walk on water? (Mark 6, v. 48.)

CHAPTER XXXIII.

The Apocryphal Gospel of Marcion Compared With Luke's Canonical.

Section 1. Concerning the gospel of Marcion, a ceaseless warfare has been waged for and against it, for nearly 1,600 years, and the end is not yet. Truly, who can look into the seeds of time and say which grain will grow and which will wither?

When Marcion and Luke were both alive, who could have told which gospel would become canonical? Our first inquiry, therefore, is, who was this Marcion, and what was his gospel that has been sounding down all these centuries?

As near as his period can be fixed, he was born at Sinope, in Pontius, on the southern shore of the Black Sea, about the year 110 A. D. Tertulian, his great enemy and detractor, said of him that "all things in Sinope are cold and torpid; yet nothing there is so sad as that Marcion was born there."

In early life Marcion was a prosperous shipowner in Sinope. His vessels gathered wealth for him all along the coasts of Pontius. When, between the age of twenty-five and thirty, he became a convert from paganism to Christianity, at once the whole tenor of his life was changed. He became not only religious,

but intensely religious. The God of the Old Testament seemed to him to be stern and wrathful in visiting the iniquities of the fathers upon the children, even to the fourth generation. (1)

Marcion turned from this vengeful God to the new dispensation of the Man of Galilee. The new wine was to burst the old bottles. (2) In short, the old Jewish law of vengeance was to be suspended by this new message of love and peace.

Marcion soon became so filled with enthusiasm for the new religion that he wrote a gospel, and hoped to win the whole world to his standard; and had he gained Polycarp, bishop of Smyrna (3), Marcion possibly might have taken the place of Luke in the canonicals. Moreover, the Roman Catholic church might have waned, instead of waxing so strong and great. Such strange destinies, from little happenings, often await all human plans.

If Marcion had abstained from speculation about the cosmogony of the universe, he might not have been led to believe in the Demiurge—or two Gods (4): the God who created man out of matter, and

(1) Exodus 20, v. 5.
(2) Luke 5, v. 7.
(3) Polycarp was born in Asia Minor about the year 69 A. D., and lived to the ripe age of 90. He was arrested by the Jews and burned at the stake, as an enemy of their religion. Even the heathens piled fagots around him, and the Jews refused to give up even his bones for burial.
(4) Is it not true that the Bible mentions two Gods? What is the devil but a great powerful wicked creature, that can only be bound for a thousand years (Rev. 22 v. 2). In Jesus' day, there were many devils; He talked to them, and they answered back. (Luke 4, v. 33 to 35).

imposed on him a law hard to live up to, and that other God, more merciful, who would save him.

SECTION 2. In writing of men, doctrines and beliefs, in the first and second centuries, one must exercise much patience and not draw the line too closely; for the first followers of Jesus are Jews, born and reared under a code that was unjust, and filled with improbable miracles. To Matthew, Luke and John, a religion without miracles was, as they believed, no religion at all.

Hence no writer or preacher of religions could obtain a hearing at that period or later on, unless he made frequent and repeated mention of miracles. Marcion was no exception to the rule. He wrote a gospel, and established churches, and between the years 175 and 250 A. D. his followers came near pushing the Roman church to the wall.

He preached powerfully against the Demiurge—the bad God—and insisted that man must put his trust in the good God and his Son; that faith, charity, love and good works would save the soul. The body, he said, perishes. It will never be resurrected. The soul or spirit alone survives. The Demiurge, he said, would punish the wicked in Hell.

Marcion's gospel for more than two hundred years exerted a wide influence in the world. Then its power began slowly to decline, and when the sixth century arrived there were only a few scattered Marcionites here and there, and another century saw them in a total eclipse.

But this much may be safely said of him; that he strove to improve the old Jewish religion, and he made the first collection of New Testament gospels that was ever made. He wrote a gospel of his own, which some scholars think Luke had before him when he composed his gospel. Having said this much of Marcion and his religion, I shall now quote numerous passages from his gospel, and give the corresponding verses and chapters from Luke, that thus the reader may judge whether he borrowed from Luke, or Luke borrowed from Marcion. Marcion, chapter 1, verse 2: "In the fifteenth year of the reign of Tiberius Cæsar (Luke 3, v. 1) Jesus came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. (Luke 4, v. 31.) And they were exceedingly astonished at his doctrine, for his word was with power." (Luke 4, v. 32, is the same as verse 3 Marcion.) "And in the synagogue, there was a man who had a spirit of an unclean devil, and he cried out with a loud voice: (Luke 4, v. 33 is word for word the same as Marcion in chapter 1, v. 4) 'Let us alone; what have we to do with Jesus? Art thou come to destroy us? I know thee, who thou art, the holy one of God.'" Luke 4, v. 34, repeats this exactly. In verses 35 and 36, ch. 4, Luke has the same words as ch. 1, v. 5 and 6, Marcion. Chapter 4, Luke, v. 38 and 39 are identical with ch. 1, Marcion, v. 8 and 9. Chapter 1, v. 17, Marcion: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on

every one of them and healed them." Luke, ch. 4, v. 40, is here identical with Marcion. Chapter 3, Marcion, v. 17, is identical with Luke, ch. 6, v. 17. One is certainly copied from the other. Chapter 4, Marcion, 4:30: "A sinful woman standing near, before his feet, washed his feet with her tears, and anointed them and kissed them." Read Luke, ch. 7, v. 37 and 38. The only difference is that Luke says the woman had "an alabaster box of ointment."

Marcion, ch. 4, v. 36: "And he turned to the woman, and said unto Simon, 'See'st thou this woman? I entered into thy house, thou gavest me no water for my feet; she has washed my feet with her tears, and has *anointed them,* and kissed them.'" Luke, ch. 7, v. 44 and 45, is the same as Marcion, except that Luke says, "she wiped the feet with the hair of her head." (5)

Chapter 5 of Marcion, v. 1 to 18, is identical with ch. 8, Luke, v. 1 to 18. Marcion, ch. 5, v. 22, and Luke, ch. 8, v. 23 and 24, both mention the incident of Jesus rebuking the wind and the raging waters. Chapter 6, Marcion, v. 30: "And behold two men talked with him, Elias and Moses in glory." The same words are in Luke, ch. 9, v. 30 and 31.

Chapter 7, Marcion, v. 1 to 19, wherein Jesus appointed seventy and sent them "two and two, into every city," are found in Luke, ch. 10, v. 1 to 20.

(5) Mark 14, v. 3, says: "The woman poured the ointment on *Jesus' head.*" Luke 7, v. 38, says she "anointed his feet," and Marcion and Luke here agree. Mark seems to have been inspired differently.

SECTION 3. The incident of a certain lawyer standing up and tempting Jesus, is told by Luke in ch. 10, v. 5, and Marcion in ch. 7, v. 25.

Chapter 8, v. 2, Marcion: "And he said unto them, When ye pray, say 'Father, may thy holy spirit come to us, Thy kingdom come, thy will be done, as in heaven, so on earth.'" This same prayer, a little improved in phraseology, is found in Luke, ch. 11, v. 2, 3 and 4.

"Who of you, being a father, if a son ask a fish," etc., is identical in Marcion, ch. 8, with Luke, ch. 11, v. 11 and 12. In ch. 9 of Marcion are many verses identical with ch. 12 of Luke. Chapter 10, Marcion, v. 1 to 6: "Behold there was a woman which had a spirit of infirmity eighteen years, and was bound together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, 'Woman, thou art loosed from thy infirmity'; and he laid his hand on her, and immediately she was made straight and glorified God." Luke has these identical words in ch. 13, v. 11 to 14.

Marcion, ch. 10, v. 18, says: "There shall be weeping and gnashing of teeth, when ye shall see all the righteous in the Kingdom of God, and yourselves, cast out and held back." Luke, ch. 13, v. 28, changes this somewhat, and says: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves *thrust* out."

If the reader will turn to chapter 16 of Luke and read the first ten verses thereof, he will have read the first ten verses of chapter 13 of Marcion. In short, these two men seem to have been *inspired* to utter, all along, the same identical thoughts.

Sometimes, it is true, the inspiration seems to wabble a little, as witness chapter 13, Marcion, verse 17, when he says: "Heaven and earth may pass, but not one tittle of my words shall fail." Luke, chapter 16, verse 17: "It is easier for heaven and earth to pass, than one tittle of the *law* to fail."

Again, Luke is inspired in the first seventeen verses of his chapter 18 exactly word for word as Marcion is inspired in his first eighteen verses of chapter 15. (6)

But Marcion in chapter 19, and Luke in chapter 22, utterly *disagree* on a *very important matter.* Luke v. 28 to 31, says: "Jesus appoints kingdoms unto his disciples, and that they shall sit on thrones and judge the twelve tribes of Israel." Moreover, they *can eat and drink in the kingdom at Jesus' table.*

Marcion thought that the body at death goes back to dust and utterly perishes; that therefore it would need "no food and drink," that the soul only survives (7); that there would be no violations of law;

(6) The reader should remember that instead of finding only a few lines in each chapter of Luke and Marcion which are exactly alike, word for word, there is not a single chapter of Marcion from which Luke did not draw his *inspiration*—or Marcion drew his *inspiration* from Luke. Remarkable, is it not?

(7) Luke, it would seem, is a *materialist* (ch. 22, v. 25 to 31.) Marcion believed that the spirit only survives at death. Matthew also was a materialist (Matt. 8, v. 11, and Matt. 24, v. 47.)

consequently neither the twelve tribes, nor any of their members, would require judges *sitting on thrones* to judge them as Luke tells us.

This open clash between these two gospel writers led probably to Marcion's condemnation as a heretic. For in nearly everything else their gospels, as we have seen, are almost exactly alike.

The incidents of the journey of the two men to Emmaus, and Jesus joining them on the way; how he sat at meat with them, and his vanishing out of sight; their return to Jerusalem, and meeting the eleven; and Jesus' sudden appearance to the eleven, and his telling them he is *not a spirit,* but has *flesh and bones,* are all set forth by Marcion in his chapter 21, verses 1 to 40, and Luke has the same in chapter 24, verses 13 to 39.

In fact the last chapter of Marcion and the last chapter of Luke are the same, except that verses 45, 52 and 53 of Luke are not found in Marcion.

We have seen who Marcion was, we know where and when he was born, and much of his life work, but of Luke we know nothing to a certainty. His name would indicate that he was an Italian. (Lucanus.) It is not certain that Colossians, ch. 4, v. 14, has reference to him; yet, if so, then Luke was a physician. But it is even questioned whether Colossians was written by Paul. Philemon 24, may and may not have reference to Luke, the gospel writer. Second

Timothy (8) mentions a "Luke" who was with Paul, but did that man write Luke's gospel?

Here now is one of the revenges of time. Marcion's bitter, implacable foes, their pens dipped in gall, give him a certain unquestioned place in history. He is known because he established churches, and undertook to rescue Christendom from its old false Jewish superstitions.

Luke's name is attached to the third gospel, and so it will go down, no doubt, to the last day.

The question whether Marcion wrote before Luke, or Luke before Marcion, has been disputed back and forth, for now nearly seventeen hundred years, and, like Banquo's ghost, "it will not down." I will only add that Luke's gospel is much longer than Marcion's; in fact, not a verse in the first three chapters of Luke is found in Marcion. Otherwise they are as we have seen, almost identical in doctrines, in historical statement, in phraseology, and verse for verse.

Which one of these men is the plagiarist, Marcion or Luke? An easy solution is that they *both* copied from the same old manuscripts. They state so many things probable and improbable, so exactly alike, that one must have copied from the other, or both from some *older writer.* Yet Marcion's story is said to be apocryphal — that is, uninspired — even when he agrees with Luke, word for word and verse for verse.

(8) Ch. 4, v. 11.

CHAPTER XXXIV

In Conclusion.

Section 1. As to creation, I hold that there was a time, millions and millions of years ago, when this earth, as we know it now, did not exist. But I cannot conceive of a time when the elements which compose it were not in existence. Nor can I imagine how something can, or ever could be, created *out of nothing*. In short, matter was here when God was here.

This earth, and all the stars in our system (not to mention millions of other worlds about us), perform their revolutions in obedience to a law; and law always presupposes a *law maker*. I call that law maker the "Eternal One," "The Creator," "God." And I cannot conceive of a time beyond which he did not exist. Nor could He create himself. Nor could matter create Him.

Some believe that if such a Being exists, there must have been a time when nothing else existed. The argument to my mind is fallacious. *Matter is eternal*. You may change its form, but you cannot annihilate it. To illustrate; you may take a stone and crush it to an impalpable powder; divide these atoms again and again, until the strongest micro-

scope fails to distinguish the infinitesimal particles; still you have not annihilated them. You have only destroyed the stone, but every one of its particles is still here, and cannot get away from the earth.

On the other hand, suppose God concludes that He will create or make a new star or planet to revolve around our sun. In the vast space between Uranus and Neptune there is plenty of room—millions and millions of miles intervene between them. Now, can God create or make a world out of nothing? Certainly not; nothing added to nothing, nothing is.

Matter can be changed and is all the while changing, but it cannot be annihilated.

Our earth is an illustration. It obeys a law with such precision and exactness that in one thousand years it has not varied five seconds of time in its rapid flight around the sun.

Insensible matter did not and could not make the law of attraction or gravitation. But just why God created this world, and created man, and put him here, I am at a loss to know. For man, as we see him today, is a selfish, quarrelsome animal; and his antecedent history is blood stained, all along his pathway. Nevertheless, he possesses infinite possibilities.

SECTION 2. I have purposely used the word *created,* repeatedly, just above here, because, to my view, it makes no difference if we came by evolution. For that great intelligence which I call God must have made the law of evolution, which finally produced man. God is therefore responsible for man's being

here. The insensible clod is not responsible, for it could not make the law of evolution, and bring man forth. A mind somewhere in the universe made that law that produced man upon this earth.

But I laugh at the belief that God created the world only six thousand years ago, and finished the job completely in six of our days. (1)

The man who wrote Genesis evidently had never studied the testimony of the rocks. And he was absolutely ignorant of the evolutionary process.

Think of the builder of millions of worlds creating Adam, and standing him up by Eden's fence to dry; having forgotten to make Adam a wife, he causes a deep sleep to fall upon him; and while Adam is in that "deep sleep," the Lord cuts him open and takes out one of his ribs and closes up the flesh thereof, (2), and from that rib he constructs Eve.

This Adam story is a beautiful little nursery tale, yet it seems to satisfy some minds, so let it stand. Nevertheless, the evidence is convincing that man did *not* come by way of Eden's gates. But on the other hand, the evidence is strong that life originates or springs from a minute germ or cell with scarcely any apparent structure, which in time absorbs other germs or cells. The first or stronger germ, not only absorbs

(1) Herodotus, who wrote about 2,360 years ago, tells us that the Egyptians in his day claimed a long line of Kings, reaching back eleven thousand three hundred and forty years. Add the twenty-three hundred and sixty years since he wrote and we have thirteen thousand seven hundred years, and that is more than eight thousand years beyond Jesus. Herodotus 2, Sec. 142.

(2) Gen. 2, v. 21.

the weaker germ, but it assimilates it, so that it becomes a part of itself. Yet no nucleated cell has yet been found that did not contain oxygen, hydrogen, carbon, nitrogen and water. The five elements mixed together in a stagnant pool, where there is plenty of warm sunshine, is the place to look for embryonic life. Now who, or what, made the carbon, and oxygen, and hydrogen, and nitrogen, and the water, and the sunshine to warm that water?

Here now are six things that must *accidentally* come together, or be brought together, somehow; else no germ or cell can, or ever could be, formed. Omit the oxygen, and the other five things will not produce the cell; omit the carbon—no cell.

Go back a little further, and tell me who made the sunshine and the oxygen? For you must always reckon with the sun, the oxygen, etc., or you will have no cell, and no life, such as we have on this earth.

Now I cannot bring my mind to believe that we live in a world of chance. Nor do I believe everything is a careless accident. The minutest life is here under a law, and it dies by reason of a law; and there was never yet a law without a *law maker*.

The minutest insect, the great elephant, and the monsters of the deep, are all here in obedience to a law. Even the learned Cuvier, in his anatomical researches, was forced to admit that there are distinct plans of organization—even among animalcules.

But how can there be a plan without a planner? For a plan means a contrivance, and that means

thought; and there is no thought without a thinker. The nucleated cell or germ was *not* the thinker that finally brought forth man. The cell or germ could not evolve itself in and of its own unaided inherent powers. A power was given to it, and it started upon its mission, and that mission was a vast one; to fill the land and the seas with various and multitudinous forms of life.

SECTION 3. Man finds himself here on earth; he came without his asking; and in a short time he will go hence against his wish and will. He is told that there is a place beyond this life, called Heaven—a place of rejoicing and happiness, which we can reach by prayer and diligence. That there is another place called Hell, where there is an everlasting fire prepared for the devil and his angels (3), and that in Hell there is weeping and gnashing of teeth. (4) Both soul and body, it is said, may be destroyed in Hell. (5)

Buddha also preached that the wicked Hindus would suffer in terrible hells; that sinners would be boiled for a Kalpa, in iron pots. (6) The supposed punishment in both cases, if true, is fiendishly cruel and excessive. To a reasonable mind it is absolutely unbelievable. Consider this a moment; man is born into the world without his knowledge or consent; furthermore, he is born subject to that awful law of

(3) Matt. 25, v. 41.
(4) Luke 13, v. 23.
(5) Matt. 10, v. 23.
(6) A Kalpa is a vast period of time, millions and millions of years.

heredity (7); and it seems to be true that the iniquities of the fathers are in fact visited upon the children, even to the third and fourth generation. Is that a just law? Must you suffer for the misdeeds of a wicked ancestor? If God, in fact, made that law, then he ought to repeal it, for it is *terribly unjust.* With that law in force, the child of the drunkard or thief *is punished for a crime of his progenitors,* back perhaps an hundred years. Why weigh him down with crimes he never committed? Would it not be more just to reverse Exodus, and make the ancestor suffer for the sins of his children, than to make the children suffer for the sins of their parents?

The progenitor has some control over his posterity; but the children absolutely none over the ancestral tree. Every man placed here ought to have an equal chance in life's struggle. But what opportunity is there for the child of the gutter and the curbstone? His home is a hovel, and he is taught to pilfer and lie even in childhood, and ere long he develops into a highwayman, and his soul becomes stained with murder. Matthew's law (just quoted) would burn that unfortunate child of sin in an "everlasting fire." So also would Luke. (8) And Mark is just as severe. (9)

Another boy, born perhaps the same day, is raised in an atmosphere of love, with all the advantages of ease and plenty. As he passes along through boyhood

(7) Exodus 20, v. 5.
(8) Ch. 16, v. 22 to 28.
(9) Mark 9, v. 43. Matthew and Mark may have learned this from Buddha, (vol. 20, Sacred Books of the East, p. 254 and p. 268.)

he is carefully taught those beautiful precepts in the Sermon on the Mount (and every child ought to be taught them) and he follows them through life.

Now, according to the New Testament, the unfortunate child of the gutter must suffer *eternally* in the flames, and all that time his more fortunate brother will be enjoying the sweets of Paradise, whatever they may be.

Is such the best justice that Heaven can administer? Or is there some mistake somewhere in the record? To us of short vision it looks as if the chancery courts of Heaven will have to modify many a decree. To sum this matter up, will Heaven, as the final assize, fix an unadjustable high mark of morality and compel the child of the gutter to measure up to it, or roast eternally in the furnace? Or will Heaven in pity send the sinning soul back to the earth for a new trial? If not this, or some other merciful plan, then the justice of the skies sinks to a lower level than that of the earth!

Eternal sleep would seem to be more fitting than eternal burning. The truth about that unknown country beyond the grave (if there is such a place) no human being can truly tell. The most eloquent divines may thunder in their pulpits and pound their desks, *but they know absolutely nothing about it.* They imagine, they dream, they hope. They picture the joys of Heaven and the miseries of Hell; and when we question them, they quote us Matthew and Luke; but Matthew and Luke and Mark knew no more about the eternal shores than you or I. Nevertheless, ideas

of Heaven and Hell have been in this world for thousands of years. So long, indeed, that they seem to have become an inherited belief. If the churches would devote their energies to teaching mercy and justice, they would no doubt reap greater harvests. After all, was not this whole matter summed up and epitomized by old Micah (10), who lived about two hundred and fifty years before Buddha was born, when he asked: "What doth the Lord require of thee, but to *do justly,* and to *love mercy,* and to walk humbly with thy God?"

(10) Ch. 6, v. 8.

DEC 5 - 1929